Vol. LVI. No. 4 April, 1917

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

BX
801
.E17
v.56
no.4

CONTENTS

THE ARGUMENT FROM THE MESSIANIC PROPHECIES 337
The Rev. THEO. LABOURÉ, O.M.I., Theological Seminary, San Antonio, Texas.

HAS THE WAR DISCREDITED CHRISTIANITY? 348
The Very Rev. PATRICK J. HEALY, S.T.D., Catholic University of America, Washington, D.C.

SCRUPLES, OBSESSIONS, AND DREADS 360
JAMES J. WALSH, M.D., K.S.G., New York City.

THE PRESENT CONDITION OF THE FOREIGN MISSION FIELD 375
The Rev. THOMAS F. PRICE, Maryknoll, New York.

ET SICUT SERPENTES—PRUDENTES 391
The Rev. JOSEPH CLANCY, Loogootee, Indiana.

INSTRUCTING OUR CATHOLIC PEOPLE 400
E. R. J., England.

CATHOLIC FEDERATION 402
The Rev. AMBROSE GALLAGHER, O.S.B., Savannah, Georgia.

A CATHOLIC LAY UNION 404
A STUDENT OF THEOLOGY, Canada.

SHORTER FORM OF BAPTISM FOR ADULTS 406

SOME PRACTICAL QUESTIONS CONCERNING THE ENGAGEMENT CONTRACT 407
FR. STANISLAUS WOYWOD, O.F.M.

PRIVILEGES OF DOMESTIC PRELATE 413

THE DRESS OF PRELATES AT FUNERALS 414
I. A MONSIGNOR 414
II. The Rev. J. A. NAINFA, S.S. 415

WAS IT A VIOLATION OF THE "NE TEMERE"? 416

RECENT BIBLE STUDY: Harvard Christologies. IX. Dr. Münsterberg's Voluntarism 419
The Rev. WALTER DRUM, S.J., Woodstock College, Maryland.

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1917: American Ecclesiastical Review—The Dolphin Press
Subscription Price: United States and Canada, $3.50; Foreign, 15 shillings ($3.65)
London England: R. & T Washbourne, 4 Paternoster Row Melbourne Australia: W. P Linehan, 309 Little Collins St.
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

St. Bernard's Seminary O-Neh-Da Vineyard

ALTAR WINE

For Sacramental Purposes

ON account of the increased cost of labor and of materials used in shipping Altar Wines and of a recently imposed government tax we find it necessary to revise our prices as indicated below.

We take occasion to call attention to the reliability of the wine and to its superior qualities. The wine is made according to the rules of the Church **under the personal supervision of the Right Reverend Thomas F. Hickey, Bishop of Rochester, who gives his guarantee to the purity of the wine.** It is both licit and valid matter for the Holy Sacrifice of the Mass.

Revised List—Spring of 1916

GRADES AND PRICES

Ordinary Altar Wine, made from Concord, Catawba and Worden grapes,
Bottled, 5 gallons in 25 bottles ..... $ 8.00
In bulk, 1 keg 10 gallons. 12.50
In bulk, 1 keg 23½ gallons..... 27.00
In bulk, 1 barrel 46 gallons 50.00

Elvira Altar Wine, made exclusively from the Elvira grape, sold only in bottles,
5 gallons in 25 bottles 9.00

Superior Altar Wine, made exclusively from Delaware, Brighton or Salem grape, sold only in bottles,
5 gallons in 25 bottles 16.00

War Tax Additional. **No Dealer has this Wine for sale.**

Kindly advise method of transportation—Freight or express.

Address all communications to REV. M. J. NOLAN, Chancellor, 72 Frank Street, Rochester, N. Y.

Established 1870

Forty-seven Years as Dealers in Valid and Licit

ALTAR WINES

For Sacramental Purposes

The Donnelly Brothers

respectfully call attention to their popular Altar Wines, popular because of their proven purity and agreeableness for use when fasting.

"Collegiate" "San Patricio" "Jurancon"
"Vin de Tours" "Pureza"

Satisfaction Guaranteed. ***A Trial Order Solicited.***

The Donnelly Brothers, Troy, N. Y.

ALTAR WINES BEYOND DOUBT

For Sacramental Purposes

L'ADMIRABLE
Per gal., $2.00
Per doz., $6.25

NOVITIATE
Per gal., $1.50
Per doz., $5.25

VILLA JOSEPH
Per gal., $1.10
Per doz., $4.25

MALVOISIE
Per gal., $1.10
Per doz., $4.25

War Tax Additional

(COPY)

SACRED HEART NOVITIATE
Los Gatos, Cal., January 2nd, 1917.

THE BARNSTON TEA COMPANY, 6 Barclay Street, New York.

Gentlemen: The year 1916 has been a record-breaker in the sales of our well-guaranteed Altar wines owing to your untiring efforts to place before the Clergy of the United States the ever reliable productions of our vineyards.

Our books show that we shipped to you during the past twelve months:

13,378	Gallons	Sweet Novitiate
4,608½	Gallons	Villa Joseph
3,090	Gallons	Malvoisie
3,030	Gallons	L'Admirable

Our two wine cellars hold thousands of gallons, ready for shipment in 1917, and we hope that the Reverend Clergy will appreciate your reliability more and more, and will make it a point to secure their Altar Wine from your company.

Thanking you most cordially for the faithful and most conscientious performance of your duties as our sole Eastern Agent,

Very sincerely yours, THE SACRED HEART NOVITIATE,

Jos. M. Put SJ.

Pres.

Sole Eastern Agents

Barnston Tea Company, 6 Barclay St., New York

CONTENTS CONTINUED

ANALECTA:

SUPREMA SACRA CONGREGATIO S. OFFICII:

Decretum circa Matrimonia Mixta Nulla ex Capite Clandestinitatis 388

SACRA CONGREGATIO CONSISTORIALIS:

De Ordinatione Clericorum Militare Servitium Obeuntium 389

ROMAN CURIA:

List of Recent Pontifical Appointments 390

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 391

Et Sicut Serpentes—Prudentes. (*The Rev. Joseph Clancy, Loogootee, Indiana*) 391

Instructing Our Catholic People. (*E. R. J., England.*) 400

Catholic Federation. (*The Rev. Ambrose Gallagher, O.S.B., Savannah, Georgia*) 402

A Catholic Lay Union. (*A Student of Theology, Canada*) 404

Emptying the Ciborium 405

"Bless Me, Father," etc 406

Shorter Form for Baptism of Adults 406

Some Practical Questions Concerning the Engagement Contract. (*Fr. Stanislaus Woywod, O. F. M., Paterson, New Jersey*) 407

Taking Blessed Ashes Home 412

Priest Officiating at Marriage of Non-Catholics 413

Privileges of Domestic Prelate 413

The Dress of Prelates at Funerals:

I. A Monsignor 414

II. The Rev. J. A. Nainfa, S. S., Baltimore, Maryland 415

Was It a Violation of the "Ne temere"? 416

Invoking Holy Name for Indulgence at Hour of Death 417

"Vox Populi Vox Dei" 418

The Tabernacle Veil 419

ECCLESIASTICAL LIBRARY TABLE:

Recent Bible Study: Christological Theories, 21. Harvard Christologies, 9. Dr. Münsterberg's Voluntarism. (*The Rev. Walter Drum, S.J., Woodstock College, Maryland*) 419

CRITICISMS AND NOTES:

Vassall-Phillips: Catholic Christianity 429

Sertillanges: L'Eglise 429

Prunel: Les Fondements de la Doctrine Catholique 429

Drive: Dieu 429

McCann: The History of Mother Seton's Daughters 432

Mercier et al.: A Manual of Modern Scholastic Philosophy 436

Hassett: Memoir of the Right Rev. John W. Shanahan, Third Bishop of Harrisburg 439

Zahm: Great Inspirers 440

Meynell: The Religious Poems of Lionel Johnson 441

Carroll: Songs of Creelabeg 441

Rother: Beauty 442

Fairchild: Outline of Applied Sociology 443

LITERARY CHAT 444

BOOKS RECEIVED 447

TO SUBSCRIBERS

EXCHANGE of early numbers of the REVIEW continues from day to day. Many of our correspondents during the last month or so have been helped to gather together many back copies, and some have actually been able to piece out a complete set of the volumes. Those who have duplicate volumes or copies to dispose of, as well as those who are in search of missing volumes or odd numbers, are invited to write now, while the movement is brisk. At the end of the **1917 YEAR BOOK** the list of the numbers we can supply and the list of missing copies are printed. If you will turn to these lists to-day they may be of mutual benefit.

✣ ✣ ✣ ✣

Handy temporary binders to hold the copies of the REVIEW until the volume is sent to be bound, may be had for seventy-five cents. These covers are very convenient and besides they save the copies from being torn, lost — or *borrowed*.

✣ ✣ ✣ ✣

The pamphlet on the ADMINISTRATION OF BAPTISM is now in its sixteenth thousand (16,000). An announcement of the new issue will be found in the advertisement pages of this number. Orders for it may be sent to this office — 10 cents a copy; twelve copies, $1.00.

✣ ✣ ✣ ✣

The price of printing-paper has more than doubled itself within recent months, as is doubtless well known to all our subscribers. Notwithstanding the resultant higher cost of the production of the REVIEW, the present subscription rate will be maintained.

It is requested that as some sort of an offset to this increased expense put on the REVIEW, subscribers send in their dues promptly.

✣ ✣ ✣ ✣

In the REVIEW advertisements, which are fresh each month, there is much of personal interest and of news value to subscribers. Many of the advertisers send a change of picture and of copy for each issue, and the illustrations show the improvement that is being constantly made in ecclesiastical designing and furnishing. More and more, priests are coming to recognize this feature of the magazine, and it is gratifying to know that, when they have occasion to order from the houses that address them through the REVIEW, they say that they saw the advertisement in THE ECCLESIASTICAL REVIEW.

THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. VI.—(LVI).—APRIL, 1917.—No. 4.

THE ARGUMENT FROM THE MESSIANIC PROPHECIES.

ALL our text-books of dogmatic theology present the Messianic Prophecies as an irrefutable argument, one of the most solid proofs, of the divine mission of Christ. Thus, Tanquerey writes as a conclusion: "Quibus rite expensis, invicte probatur Christum esse vere Messiam. Vaticinia luculenter declarant Christum esse divinum legatum." Cardinal Billot uses the Prophecies to prove the Divinity of Christ, and concludes: "Ergo omnibus modis missio Jesu Christi in mundum, ac per hoc solemnis attestatio qua se Deum et Dei Filium asseruit, divino prophetiae signo communita apparet. Ergo ipsa ejus divinitas est evidenter credibilis et firmissima atque indubitata fide credenda."

The argument from the Prophecies as given in our text-books may be summarized as follows: "From the Old Testament we draw a picture of the future Messiah. Then we compare that picture with Christ and perhaps a few other men who may dispute with Him the title of Messiah. The result is evident: Christ alone fulfils the requirements; the features of Christ alone answer to the features of the portrait. Hence it is clear that Christ and Christ alone is the foretold Messiah sent by God to His People."

This argument is so simple that I have heard students wonder how there could be some who refused to acknowledge Christ as the Messiah after such clear proof of His divine mission.

In this article I will try to make our notions clearer and show the real dogmatic value of the Messianic Prophecies. It is undeniable that the Prophecies are a wonderful confirma-

tion of our holy Faith. Nevertheless, I think that they should not be given as an argument in the preliminaries of theology, when we endeavor to prove scientifically and logically to the unbeliever the divine mission of Christ. As students we applied too often and unconsciously perhaps the "Magister dixit", and I feel confident that the discussion will help more than one to understand the value of the Messianic Prophecies better.

PICTURE OF THE MESSIAH FROM THE OLD TESTAMENT.

God has promised a Redeemer, and the whole history of the Jewish people as well as its hopes and aspirations are centered on that Messiah. In the different books of the Old Testament, Jew and Christian alike look for and find the portrait of that future Redeemer more and more vividly and completely expressed. It is a picture drawn little by little, each book and each age adding a line, a feature, so that in the end the portrait is quite complete.

At first we have only *a promise of the Redeemer:* "I will put enmities between thee [the serpent] and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel."[1] That seed in which "all the nations of the earth shall be blessed" will be *the son of Abraham, Isaac, Jacob.*[2] The Messiah shall be also *the son of Juda*, and the time of His advent is indicated in a certain degree, for "The sceptre shall not be taken away from Juda, nor a ruler from his thigh till He come that is to be sent, and He shall be the expectation of the nations".[3] Jew and Christian hold that the Messiah must come *from the family of David*, and that *he will be a king* whose power will extend to all nations and whose kingdom will have no end. "And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall proceed out of thy bowels, and I will establish the throne of his kingdom. He shall build a house to my name, and I will establish the throne of his kingdom forever. I will be to him a father, and he shall be to me a son; and if he commit any iniquity I will correct

[1] Gen. 3:15.
[2] Gen. 22:18; 26:4; 28:14.
[3] Gen. 49:10.

him with the rod of men, and with the stripes of the children of men. But my mercy I will not take away from him, as I took it from Saul, whom I removed from before my face. And thy house shall be faithful, and thy kingdom forever before thy face, and thy kingdom shall be firm forever."[4] "I have made a covenant with my elect: I have sworn to David my servant: Thy seed will I settle forever. And I will build up thy throne unto generation and generation. . . . And I will make his seed to endure forever."[5] *The Messiah will be born in Bethlehem* according to Micheas V. 2: "And thou, Bethlehem Ephrata, art a little one among the thousands of Juda; out of thee shall he come forth unto me that is to be the ruler in Israel." *The nations shall stand against Him and shall be conquered.* "The kings of the earth stood up and the princes met together against the Lord and against his Christ. He that dwelleth in heaven shall laugh at them: and the Lord shall deride them. The Lord hath said to me: Thou shalt rule them with a rod of iron; and shalt break them in pieces like a potter's vessel."[6] *He will be the king of peace and justice:* "For a child is born unto us and a son is given to us, and his name shall be called the Prince of Peace. His empire shall be multiplied and there shall be no end of peace; he shall sit upon the throne of David and upon his kingdom; to establish it and strengthen it with judgment and with justice from henceforth and forever."[7]

But here ceases the harmony of ideas between Jew and Christian regarding the Messiah. The Jews expect a powerful temporal king, whilst the Christians picture their Messiah as a spiritual king.

Our Messiah king is a *man of sorrows*, despised, the most abject of men. David paints several features of Christ suffering: "O my God, my God, look upon me; why hast thou forsaken me? All they that saw me have laughed me to scorn; they have spoken with the lips and wagged their head. He hoped in the Lord; let Him deliver him. Let Him save him, seeing he delighteth Him. . . . They have dug my

[4] 2 Kings 7: 12-16.

[5] Ps. 88: 4-5, 30, 36-37.

[6] Ps. 2.

[7] Isaias 9: 6-7.

hands and feet; they have numbered all my bones. They parted my garments amongst them; and upon my vesture they cast lots." [8] The same picture is completed by Isaias, especially in his fifty-third chapter, which has been called so justly "The Passion of our Lord Jesus Christ according to Isaias".

The Messiah *will be a priest:* "Thou art a priest for ever according to the order of Melchisedech".[9] His priesthood and his sacrifice will take the place of that of the Mosaic Law, and his sacrifice will be offered not only in Jerusalem, but all over the world. "I have no pleasure in you (priests of the Old Law), says the Lord of hosts; and I will not receive a gift of your hand. . . . For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is a sacrifice. and there is offered to my name a clean oblation; for my name is great among the Gentiles, says the Lord of hosts." [10]

Finally, *the time of the Messiah's advent is still more clearly indicated;* He will come into the new temple erected by Zorobabel: "For thus saith the Lord of hosts: Yet one little while, and I will move the heaven and earth, and the sea, and the dry land. And I will move all nations; and the desired of all nations shall come and I will fill this house with glory; saith the Lord of hosts." [11] *After the death of Christ the city and the temple will be destroyed, the Mosaic sacrifice will cease, and the desolation will continue to the end of the world.* "Seventy weeks are shortened upon thy people," says the angel to Daniel, "and upon the holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished; and everlasting justice may be brought and vision and prophecy may be fulfilled; and the saint of saints may be anointed. Know thou therefore and take notice: from the going forth of the world to build up Jerusalem again, unto Christ the prince, there shall be seven weeks and sixty-two weeks; and the street shall be built again, and the walls in straitness of times. And after sixty-two weeks,

[8] Ps. 21. See also Ps. 68.
[9] Ps. 109:4.
[10] Malach. 1:10-11.
[11] Aggeus 2:7-8.

Christ shall be slain; and the people that shall deny him shall not be his. And a people with their leader that shall come, shall destroy the city and the sanctuary; and the end thereof shall be waste, and after the end of the war the appointed desolation. And he shall confirm the covenant with many in one week; and in the half of the week the victim and the sacrifice shall fail; and there shall be in the temple the abomination of desolation: and the desolation shall continue even to the consummation and to the end." [12]

Such is in brief the description of the Messiah as we Catholics see it in the books of the Old Testament.

How We Obtain Our Picture of the Messiah.

It is evident that no one page of the Old Testament describes the Messiah as we have described Him. We take one passage from Genesis, another from the Psalms, another from Isaias, Daniel, Malachias, etc.; cutting, dissecting the text, taking this, leaving that, and finally, coördinating what we have chosen, we draw our picture of the Messiah.

Not only do we select passages, but even in the same passage by our dissecting process we take one sentence and leave out the others. Let us take as an example the famous prophecy announcing that the Messiah must come from Bethlehem.[13]

1. Now thou shalt be laid waste, O daughter of the robber; they have laid siege against us; with a rod shall they strike the cheek of the judge of Israel. 2. And thou, Bethlehem Ephrata, art a little one among the thousands of Juda; out of thee shall he come forth unto me that is to be the ruler in Israel; and his going forth is from the beginning, from the days of eternity. 3. Therefore will he give them up even till the time wherein she that travaileth shall bring forth, and the remnant of his brethren shall be converted to the children of Israel. 4. And he shall stand and feed in the strength of the Lord, in the height of the name of the Lord his God. 5. And this man shall be our peace when the Assyrian shall come into our land, and when he shall set his foot in our houses; and we shall raise against him seven shepherds and eight principal men. 6. And they shall feed the land of Assyria in the sword, and the land of Nemrod with the spears thereof; and he shall deliver us

[12] Dan. 9:24-27.

[13] Micheas 5.

from the Assyrian when he shall come into our land, and when he shall tread in our borders. 7. And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, and as drops upon the grass, which waiteth not for man. 8. And the remnant of Jacob shall be among Gentiles in the midst of many peoples as a lion amongst the beasts of the forests, and as a young lion among the flocks of sheep: who when he shall go through and tread down, and take, there is none to deliver.

From this passage we take the second verse and apply it to the Messiah who is to come from Bethlehem. So also did the Jews interpret it, for, "Assembling together all the chief priests and the scribes of the people, Herod inquired of them where Christ should be born. And they said to him: In Bethlehem of Judea. For so it is written by the prophet: And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda; for out of thee shall come forth the captain that shall rule my people Israel." [14] The Jews, however, applied to the Messiah in a literal sense not only the second verse, but also the others: hence, their idea of a Messiah conqueror and of the universal kingdom of Israel under his leadership. "And the remnant of Jacob shall be among the Gentiles in the midst of many peoples as a lion among the beasts of the forest, and as a young lion among the flocks of sheep."

We, on the contrary, take the second verse literally and apply it to the Messiah, whilst we leave out all the other verses, or give them a figurative sense. To us the text, "The remnant of Jacob shall be amongst the Gentiles as a lion among the beasts of the forest," does not mean that the Jewish people shall be like a lion among his defeated enemies, but these words "denote the fortitude of the first preachers of the Gospels, and their success in their spiritual enterprises:" "the Assyrian" does not mean the enemies of the Jews, but "our spiritual enemies",[15] or something to that effect.

Another example of our way of dissecting the texts of Holy Scripture, in order that they may enter into our picture of the Messiah, is clear in our interpretation of II Kings 7: 12-16. Nathan speaks to David:

[14] Mat. 2:4-6.

[15] Holy Bible; Murphy edition, p. 999.

12. And when thy days shall be fulfilled and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13. He shall build a house to my name, and I will establish the throne of his kingdom for ever. 14. I will be to him a father, he shall be to me a son: and if he commit any iniquity, I will correct him with the rod of men, and with the stripes of the children of men. 15. But my mercy I will not take away from him, as I took from Saul, whom I removed from before my face. 16. And thy house shall be faithful, and thy kingdom forever before thy face, and thy throne shall be firm forever.

That these words apply to Solomon is evident from I Paralipomenon, 22: 7-11—" 7. And David said to Solomon (what has been said above, in II Kings 7); 11. Now, my son, the Lord be with thee, and do thou prosper, and build the house to the Lord thy God, as He hath spoken of thee "—and from the fact that it was a question of building the temple of Jerusalem which had been the work of Solomon, not of the Messiah. Here also, however, we cut and dissect; according to us the Messiah will be in a special manner the son of God, because it is said of him: " I will be to him a father, and he shall be to me a son " (Hebr. 1: 5); whilst the words immediately following: " If he commit any iniquity, I will correct him," etc. are said of Solomon alone and not of the Messiah, for He is the Holy of Holies, and no sin can ever be in Him. And the same must be said of practically all the other texts.

Such is the method we pursue in reading the life of our Messiah in the Old Testament.

The question that presents itself to anyone is: Are we justified in our method?

We charge Protestants with the accusation of unduly defending their theory of " Faith alone ", because they take some texts of Holy Scripture without interpreting them by the context, or without completing them by other texts affirming that " faith is dead without works ". We tell the Rationalists that their method of internal criticism is an arbitrary, slashing process, and cannot be accepted in hermeneutics. Have not our adversaries the right to say: " Medice, cura teipsum "?

Our Answer.

Indeed, we must acknowledge that the painting of the Messiah, as gathered from the books of the Old Testament, is far from being the photograph we possess.

That the Messiah has been announced is a self-evident truth: the expectation of the Messiah is the only hope of the Jewish people, and this expectation is not born of their imagination. Christ Himself said to His disciples as they were going to Emmaus: "O foolish and slow of heart, to believe in all things which the prophets have spoken! Ought not Christ to have suffered these things, and so to enter into his glory?—And beginning at Moses and all the prophets he expounded to them in all the Scriptures the things that were concerning him." [16]

But, as we have seen, it is impossible by the simple analysis of the text to distinguish the traits of the Messiah from those of some other persons. According to St. Paul, the history of the Jewish people was a figure of the New Law. Now a figure is not a photograph. A figure contains a likeness to or a relationship with the thing represented; but at the same time the figure stands by itself, especially those of the Old Testament. They were events or persons having their own historical value; they might have existed without being the figure of anything or of anybody else. The rock out of which Moses drew the water would have its place in history even if it had not been a figure of Christ. Of course God, the Lord of all things, has the power to coördinate the circumstances of our lives in such a way as to make them a figure of a future event. But we are unable with the simple knowledge of the events to know positively that they are a figure, and to have a clear notion of what that figure represents.

What has been said of the figures, which are but a kind of prophecies, must be said of the prophecy in general. The prophecy is a cryptogram. The Messianic prophecies were generally spoken of a prototype, for example, the Jewish people, a celebrated personage, etc.; and, having a double object intimately united in the text, it is impossible to distinguish what is said of the prototype from what is said of the

[16] Luke 24:25-27.

Messiah by the simple scientific analysis of the passage. Even the Jews, with all their resources of interpretation, failed to see in their Books the Messiah as He was to be; and there is no reason to assert that we would have done better had we not had at our disposal other means which they did not possess.

The Old Testament gives us the Messiah: He is there with all His features; but also with many other traits that do not belong to Him. To read the cryptogram, we need a key. To distinguish what is really meant (namely, the Messiah) from the apparent and obvious meaning of the words, we need a criterion, a rule, without which we have but a hazy notion of the figure which the text is supposed to describe.

If on the very same plate the pictures of three or four men have been taken successively, the photograph itself will be composite. Though all the features of the men are there, it will be impossible to distinguish one individual from another. But if somebody takes a pencil and skilfully from the maze of lines traces for me one after another the features of my friend So-and-so, then the photo will mean something to me.

This comparison seems to apply quite well to our case. In the Old Testament we have the picture of the Messiah. But that picture is obscured by so many other lines that we cannot see what the Messiah really looks like.

Shall we, then, conclude that the Old Testament, as far at least as the Messiah is concerned, is a closed book to us, a book which we cannot read? No, far from it. We affirm, it is true, that no human authority may unravel the thread; but God who has ordained the events, can solve the mystery. God who has spoken through the prophets can tell us what He had in mind; He can show us what belonged to the prototype, and what belongs to the Messiah; He can tell us that this verse is to be taken in the literal sense, and these others in a figurative sense.

Now, it is not a mere hypothesis, it is a fact, that God Himself has directed us in our selection and explanation of the Messianic texts; that God Himself has drawn out for us the picture of the Messiah from our complex photograph.

For us Holy Scripture is not a mere authority; it is an infallible authority. The writers are inspired; God Himself is the author of the books. And God has given us in the

books of the New Testament the key to the cryptogram. In the New Testament He has drawn out for us from the Old Testament the real and true features of the Messiah. Our present picture of the Messiah is formed almost entirely of the texts from the Old Testament applied to Him by the writers of the New Testament. When, for example, St. Paul tells me [17] that in II Kings 7: 14 the words, "I will be to him a father, and he shall be to me a son", have been said of the Messiah, I believe that it is so, because I know that St. Paul could not possibly err in his affirmation, for he was inspired and God was speaking through him. And the same must be said of all our other Messianic passages. In short, the method we pursue in drawing the picture of the Messiah by selecting our texts and by giving them a meaning either literal or figurative according to the cases is not an arbitrary one, but on the contrary an infallibly true one. It is God Himself that directs our selection through the inspired authors of the New Testament. It is He that shows us the true meaning of the texts as He gave them formerly in the Old Testament. And I dare say that no less than God's authority was required for this work.

Argumentative Value of the Prophecies.

From the foregoing it becomes evident that although a Catholic has no difficulty in reading the life of Christ in the books of the Old Testament under the guidance of the inspired authors, the difficulty is great for the man who is looking for the true religion and has not yet found it. He sees in Holy Scripture just an ordinary book with no more authority than Cæsar's *De Bello Gallico*, and the Church does not exist for him. Consequently he has only the hazy picture that he can find out by himself in the Old Testament. And our text-books of dogmatic theology tell him to compare his picture of the Messiah with the life of Christ, and see how perfectly well the one corresponds to the other! They require of him to identify from that picture the true Messiah and distinguish him from the false ambassadors of God! This is impossible.

It is true that our text-books suppose the unbeliever in possession of *our* picture of the Messiah. But this cannot be supposed logically. As we have seen above, we read the life of

[17] Hebr. 1:5.

the Messiah in the Old Testament under the direction of *inspired* authors. But when we speak to an unbeliever, when we wish to point out to him that Christ is God or the messenger of God, and that His religion is the true religion, we are still in the preliminaries of theology. Consequently we cannot appeal to the infallible authority of an *inspired* author, or of the Church. As Cardinal Billot remarks: "Omnino abstrahendum est ab inspiratione Scripturae, ab auctoritate Patrum et Ecclesiae, quia in praeambulis fidei versamur, in quibus si quis ex fidei regulis argumenta depromeret, vitiosa foret ineptaque ratiocinatio".[18] The affirmation of St. Matthew, for example: "And coming, Jesus dwelt in a city called Nazareth; that it might be fulfilled which was said by the prophets: That he shall be called a Nazarene", though having for us the infallible authority of God's word, has absolutely no other value for the unbeliever than the affirmation of the "historian Matthew".

Neither may we appeal to the traditional understanding of the prophecies as accepted by the Jews, when speaking to an unbeliever; for the Jewish explanation has no more historical value than has the Catholic one; and moreover we ourselves do not accept it.

Logically, therefore, the unbeliever is unable to understand the prophecies as we do: he is color-blind and has no means of seeing the true picture of the Messiah in the Old Testament as we see it; he cannot consequently recognize Christ as the Messiah from that picture. Hence it follows that the Messianic Prophecies should not be used in the preliminaries of theology. This affirmation may be bold, but we must not forget that theology is a science logically built, and that the foundations of our holy Faith must be absolutely and rigorously logical. Pearls that will be the glory of the crown may not be placed in the pedestal: the Messianic Prophecies have a wonderful value in the theological structure; but their place is at the top, not in the foundation.

In a controversy with a Jew, however, the question is totally different, and our Lord used the argument of the Prophecies in favor of His own mission with such force and appropriate-

[18] De Verbo Incarnato, p. 530.

ness that His enemies could not answer Him. In fact, the Jews have the same idea of the Prophecy as we have; their method of interpretation is similar to our method. When speaking to a Jew, we fight on the same ground, with the same arms. The Jews admit enough of our Messianic Prophecies to enable us to prove their illogicalness in rejecting Christ. The very fact that Christ was born in Bethlehem, from David's family, that He has a universal kingdom, though spiritual, is enough, when developed, logically to convince the Jews: for they admit that "the sceptre shall not be taken away from Juda, nor a ruler from his thigh, until he come that is to be sent, and he shall be the expectation of the nations".[19] The sceptre of Juda has disappeared long ago; consequently the Messiah must have come. And if the Messiah has come, who else can he be but Christ the son of Mary the Virgin?

For a Catholic, the argument of Prophecies is a very beautiful argument of God's providence and wisdom. Able to read the Scriptures as God Himself wrote them, he admires the stupendous unity of the Old and New Testaments; he sees how everything was directed to Christ, events in the Old being but a figure of those of the New. With St. Paul he admires the wonderful order of the whole creation centred in Christ from the very beginning, and he concludes: "A Domino factum est istud, et est mirabile in oculis nostris."

THEO. LABOURÉ, O. M. I.

Theological Seminary, San Antonio, Texas.

HAS THE WAR DISCREDITED CHRISTIANITY?

WITH the outbreak of hostilities in Europe in the summer of 1914, calmness of judgment and moderation of speech on matters of public interest seem to have passed into abeyance. Opinions of men and measures underwent a complete revision at the moment that some not over-brilliant diplomats received their passports. Familiarity with similar, though less important, crises in the last decade does not seem to have saved men from the extremes of speech and conduct

[19] Gen. 49: 10.

which great crises always give rise to. The magnitude of the new conflict was matched by the distortion of vision it produced. Lurid lights were cast on the persons and purposes that were held to be responsible for the conflict, and equally lurid lights were thrown on the dismal future which would inevitably follow. Historians and political observers called up monstrous figures from the recent past as the criminals who had shaken the world out of its fat and contented lethargy, and prophets matched these figures with others equally gruesome as the future progeny of war. Contact between fighting men usually softens their views regarding the enemy: time can be counted on to deal with the forebodings and predictions of non-combatants.

In the early days of the struggle a favorite theme among certain alarmists was the probable effect of the war on the Christian religion. A canvass of the opinions then expressed could admit of no conclusion other than that the outlook for the Christian religion was dismal in the extreme. One timid prophet gloomily answered in the affirmative his own gloomy question, "Has Christianity broken down?" Another went further and saw in the war, "a sign of the failure of Christian civilization". Another, in a commendable spirit of do or die, attempted to revive failing hopes by addressing himself to the theme, "Why we not only can, but must, continue to be Christians".

The time was, no doubt, a perilous one, and it was not reassuring to find some who called themselves pilots deserting what they thought to be a sinking ship. A clergyman of a fashionable denomination voices his fears thus: "One has a right to expect that, after nineteen hundred years of civilization calling itself Christian, the Church and her ministers should have influence enough, power—downright moral and spiritual power—enough to prevent the savage, the brute instincts of mankind dominating not only kings and other rulers, but the whole body of people comprising the nations of Europe. This much we have a right to insist upon, and if the combined influence of all organized Christianity cannot bring about such a result, then it is, I think, perfectly fair to conclude that the Church machinery has broken down; that it does not do what it professes to do, and is not worthy the

support it is receiving." It must not be supposed that there were not staunch defenders of more conservative views to claim a hearing. One militant churchman announced in trumpet tones that the war proved "not the failure but the denial of Christianity". The conservative organ of a conservative, though Nonconformist, English sect, carried orthodoxy so far as to say that God willed the war. "To advance His Kingdom in a world of sin, God utilizes war to effect His chastisements. Which of the allied nations, upon whom He has brought the Prussian scourge, does not deserve His chastisements? England at least should call to mind her increasing worldliness and luxury, her inordinate love of pleasure and amusement, her diminishing respect for the law and authority of God, her neglect of the Christian church and the ordinances of religion. Should not God visit her for these things? Jeremiah's plaintive prayer is appropriate to her condition: 'O Lord, correct me, but with [good] judgment, not in Thine anger, lest Thou bring me to nothing.'"

Pessimism is intelligible in a time when men's souls are tried by spectacles of slaughter and suffering, and many of those whose outlook on the future was most hopeless may perhaps be excused for seeing in a world at war the collapse of centuries of progress. Though the situation as far as ultimate peace is concerned has not yet appreciably cleared up, the present may not be an inopportune time to discuss some of these forebodings. The purely speculative question of the teaching of Catholic theology on the legitimacy or illegality of war we shall pass over, and advert merely to the present situation in world politics as it affects loyalty to the teachings of Jesus Christ, and continued adherence to the Church.

It goes without saying that very few, if any, Christians found that their faith was imperilled because the chanceries of Europe could find no solution for their difficulties but the torpedo and the howitzer. To link the fortunes of the Christian religion, however, with the outcome of the war was both illogical and inconsistent. In the first place, the claim that the war spelt the bankruptcy of Christianity implied that the war itself was to be without fruit. In assuming such an attitude critics of the Church placed themselves in opposition to other equally competent observers who maintained that the

world would be enriched through the unprecedented sacrifices of the present, by a future of triumphant democracy, of extinct militarism, of an era of justice for the small and weak nations, and in the total elimination of secret diplomacy and caste rule. One enthusiastic public man declared that "this war will mean the greatest impulse for Socialism that history records. It will mean an end of all kings with real powers and an end to all bullying bureaucracies." How far these different prophecies will be fulfilled the future will reveal. The future, too, will pronounce judgment in the question whether the fires of the present are cleansing or destructive fires.

Another natural but obvious error on the part of those timorous observers was in thinking that the welfare of the Christian religion was bound up with the highly developed social and material civilization of the twentieth century. Christianity is not necessarily wedded to any form of historic civilization. The millennium has never been attained. From the Christian viewpoint earthly life is not an end but an opportunity. Some have found their highest opportunity in a minimum of earthly possession; justice, and charity, and peace do not always find their securest resting-place in the midst of wealth and comfort and luxury. If we should be led to deplore the fact that social progress has been checked, as it undoubtedly has, by the present war, we should remember that social progress has found its food in the untold and unheralded sufferings of millions.

The glories of the industrial and the social and the educational revolutions, the story of the conquest of space and time, of steam and telephone and telegraph and aeroplane and electricity should be read in the light of the revelations of social injustice, and poverty and crime and discrimination as disclosed in social statistics and surveys. From the standpoint of Christianity a social system in which one-third of the population of the largest city in the world lived in constant poverty, and in which most industrial cities could show equally deplorable conditions, stood badly in need of reform and regeneration. If a civilization permits its progress to become synonymous with injustice, the movement which progress implies may become centrifugal, with dire results to the civilization,

as seems to have happened in the present case. The cry of the weak and the needy fell for years on the ears of the rich and the purse-proud, who to-day pay under the lash of fear and tyranny. No Christian believes that tears or blood shed in a just cause will go unrequited, and every faithful heart looks confidently to the time when in the Providence of God the sufferings of the fathers will have provided for their children a freer and fuller field in which to do the will of the Father.

It has not been necessary to wait for the verdict of time on the fortunes of the ante-bellum civilization to arrive at some definite conclusion as to how the Christian religion has fared. Observers in all countries have reported that, far from destroying, the war has revived the instincts of religion in the hearts of men, and that the old saying that suffering brings humanity to the foot of the Cross, has been abundantly verified. A "militant socialist of the 18th division", quoted in *L'Humanité*, says:

I was able to make a number of psychological studies. Conventions, prejudices, had fallen off, leaving life stript. Men showed themselves for what they really were—brave or cowardly, noble or base, unselfish or egotistical. And I could appreciate the religious awakening so much noticed to-day, and so much talked about.

Whether we halted, whether we rested, the night after a battle or after a march, the mind was never at rest. The vision of the wounded was ever before our eyes, the groans of the dying sounded in our ears, the thought of self, of wife, of children haunted us. Will my turn come next? Ah! then is the moment of self-examination: then a man separated from the world of things by this rupture of equilibrium called war, travels back to his childhood. The influence of early education asserts itself. And so it is that normally, logically, I may say, is brought about the return to religious ideas.

Men without ideals who have abandoned all Christian practices, in the midst of such a catastrophe feel their littleness. No longer enslaved and driven by economic forces, craving an ideal to support them in these terrible times they turn to religion.

The same writer sees nothing temporary or evanescent in this rebirth of faith in the Catholic soldiers of France.

As far as it is possible to reckon the future by the present, judging by what we see and hear at the present time, we have reason to assert that the changed point of view in France will produce a com-

plete change in the religious situation when the war is over. It is already spoken of everywhere, and especially among the working people. It is the universal cry. Henceforth France will not give place to an anti-religious policy. Assuredly the sectaries—the inimical minority—will not disarm. One should not be astonished to see them open an active campaign against Catholics. Formerly, by means of skilful calumnies, they might have drawn in their wake the whole mass of indifferents. But to-day that great mass is no longer indifferent; that is the major point. By means of the war it has formed a religious opinion. Most of the thousands of soldiers, who, during days never to be forgotten, have lived with the priest and with death, believe and practise their religion to-day; even those who have not found faith and piety have only sympathy and respect for priests and religion; there is not one among them who would favor an anti-clerical policy; not one who would permit it. It would be like firing on their comrades in the trenches.

The intellectual circles, whence emanated the evil of irreligion are not wholly what they were twenty years ago. A marked change was noticeable even before the war. The younger artistic and literary set of the twentieth century are rather more Catholic in their tendencies and sentiments and even in their practice. To mention those who have been killed by the enemy—Piguy, Lotti, Laurentie, Renan's grandson, and a good many others, were all Catholics. When Delpech, the son of the former grandmaster of the freemasons, was picked up dead on the battlefield, a religious medal was found on his person.

Similar testimonies might be adduced to show the effect of the war on the Catholic peoples of Austria and Belgium and Italy and Bavaria, and on the Catholic soldiers of the Vaterland. They have gone through a fiery ordeal. New blood-brotherhoods have been formed, not with indifference, or scepticism, or infidelity or irreligion, but with the old faith. It was the support of the fighting man in his hour of agony, it was the solace of those whom he loved in their time of travail. Such unions are not easily broken. The eloquent words of M. Georges Goyau spoken of France are true of the war-worn and war-scarred Catholics in every land.

Thus before the enemy the old union of Church and State has been effected. The same population, the same government, which before the war had adopted the slogan, "The priest's place is the Church," requested the coöperation of the clergy. And the Church obeyed

the call. Everything was forgotten. "Who cares now," exclaimed Cardinal Savin, "for religious misunderstandings, political quarrels, and personal rivalries of the past! France first! United by the war, we have learned to know and respect one the other, and after the war we will solve the grave problems which had separated us before the war. Our victory will be our main ally in this future work of pacification."

Equally significant with the change which has come over the children of the Church who had been estranged from her, is the change in the attitude of many who from the seats of the mighty flung down Olympic utterances on questions of religion and morals, who had set themselves up as the judges and arbiters of beliefs and faiths and of truth itself. Speaking of the *Hibbert Journal*, for many years the repository and exponent of advanced thought on the subject of religion, a writer in a religious publication says:

> The reading of this issue revealed afresh the fact that the type of theology and philosophy somewhat dominant in past years has been utterly discredited by the war. . . . The names that have stood high in scholastic and theological circles are no longer reverenced. The apostles of the age of doubt are being repudiated. . . . In the number of the *Journal* referred to, it is asserted that the Gospels are largely unhistorical, that but little is known of the real life of Jesus, and that Jesus was merely the latest and best of the Hebrew prophets, belonging really to the old dispensation, and that the Gospels should be considered as a part of the Old Testament. Who cares for that sort of speculation now? Not the people of Germany! They are seeking the Saviour as never before. Not the people of France! Godless France has become thoughtful. The infidel writers are neglected or have themselves become religious, and the people are thronging the forsaken churches. Certainly not the people of Russia! They are more earnestly adoring Jesus Christ whom they believe to be the Very God of Very God. And not even in England is the destructive criticism of the Bible having the currency it had before the war. The realism of life in the face of the great conflict has banished all relish for speculative reasoning, and trust in God and in His Son and in His Word are the dominating facts in religious thought and life.

It is also significant that the war has produced new champions for the Christian religion. In the person of Rudolph

Eucken a certain tolerant type of radicalism comes to the defence of Christianity as being in no way impaired by the present upheaval. Professor Eucken calls attention to the fact that, if Christianity had carried its doctrine of peace to the extent of absolute passivity, "it would have been obliged to forbid all punishment and all criminal law as contrary to the law of Christian love".

> Only a sentimental, feeble Christianity can content itself with lamenting over the depravity in the world; a virile Christianity that does not exhaust itself in little conventicles, but aims on the contrary, to permeate the life of the world, must be a help and support for man in these questions too. Such a Christianity will sorely deprecate war in itself. It will reject unconditionally all naturalistic glorification of war as a means to the development of power. It will be convinced that every war in the last analysis is a matter of guilt. Christianity will condemn as immoral a war which has its roots in covetousness, in love of conquest, or in envy, with the same resoluteness that it passes a favorable ethical judgment on a people that defends itself against injustice and protects its holy possessions.

These and like utterances may be taken as suggesting the change which has come over many minds when confronted with the grim realities of human existence as seen through war clouds. They may not prove much: but they are significant as showing that the ranks of the infidels and the sceptics are being depleted. None have raised their voices in favor of unbelief as affording a refuge in the era of calamity.

As to the effect which the war has had on the masses in Russia and in Protestant countries, it is not necessary to speak. Poor, revolution-torn Russia may find in the war the means of casting off the incubus of its Byzantine, Cæsaro-papistical Church and give its faithful believing children an opportunity to satisfy their spiritual cravings in a fuller and freer Catholicism. None but an English Protestant can understand the English Protestant mind; so it is better to allow them to speak for themselves. It may be remarked, however, that English Protestant methods flourish in spite of the war. In a report printed in the *Canadian Churchman*, a certain Mr. S. Levermore gives a bombastic report of his activities among the Belgian refugees in England. On one Sunday, which was a "great day," he says, "when surely not fewer

than a thousand persons, French and English, were awaiting a cross-channel boat, we mixed with the people, talking and distributing, and the Gospels were, in most cases, received with gratitude. Suddenly I struck up, 'How Sweet the Name of Jesus Sounds!' There is a rush and we have got the crowd. Then I talk to them in an informal way—*stories of our late beloved Queen Victoria*, tales from the battlefield, stories of my Gospel travels, all pointing a Gospel truth." This busy gleaner tells many incidents of his activities and of the devices he used to attract attention to his wares.

A sporting lady accosts me with, "A thousand pardons, Monsieur, but my sister and I have a bet on as to whether you are French or Belgian."—"Well, Mademoiselle, if you will promise me faithfully to read this Gospel throughout, I will tell you."—"Agreed, Monsieur."—"Good; then I am neither French nor Belgian; I'm English."—"Then the bet is off," she cried, "but I'll read the book all the same."

Preaching, conversing, singing, translating, writing letters and even giving lessons in French and English, all pave the way for "the one thing needful". One Belgian attracts a crowd by his vehemence, as he tells me the old story of priestly rapacity, concluding with, "Let them come to England and learn how these Protestants love us, and give their money and their time to do us good." A short earnest talk on the glorious Gospel of the Grace of God naturally follows.

"Here is my penny," says a Flemish woman, as she receives a Gospel. I explain that the Gospel is without money and without price. "How can that be" she queries in amazement. The people gather, and the opportunity is seized for a talk on Isaiah 4: 1 and Rom. 4: 5. Who shall estimate the results under God of these talks and silent messengers?

Surely in view of this unique and strange opportunity one can only join with Amos, in adoring worship of the Eternal God, who turneth the shadow of death into the light of the morning.

An uncompromising and learned French Catholic, M. Georges Goyau, has this to say of religion as it is seen through French Catholic eyes:

When, after this war is over, our sister churches will write their own martyrology, Catholic witnesses will rise to glorify their dead. The whole Catholic press rendered a well-deserved homage to Chief

Rabbi Bloch, of Lyons, who was mortally struck by a German bullet while he attended a dying Catholic soldier, holding the cross to his livid lips.

The contrast between the French Catholic and the English Protestant point of view needs no comment. Generous souls everywhere and in all times will stand uncovered before the figure of the Jew pressing a crucifix to the dying lips of a Catholic soldier of France. There are, and perhaps there will be, persons to applaud the sectary who found in the misfortune of the war-tossed waifs of Belgium an opportunity for proselytism, and who mixed with the cup of welcome the gall of religious intolerance.

In view of the bitter and rancorous debates which commenced with the outbreak of the war, to fix the blame and responsibility for its occurrence, it seems strange that any person could have imagined that the Christian Church was on trial. So far, no person has attempted to trace the cause of the war to the teachings of the Church or to fix the blame on the Christian religion. On the other hand, few of the great movements in politics or in philosophy in the nineteenth century have escaped censure. A well-known historian, summing up his survey of political conditions and prospects in Europe, just before war was declared, says: "A third disturbing feature of recent European politics has been the persistent growth of ill-will between England and Germany. This ill-will has sprung out of the trade rivalry of the two countries. As we have pointed out, Germany was industrially and commercially backward before the consolidation of 1867-1871, and then suddenly became a powerful competitor of Great Britain for colonial possessions and new markets in all parts of the world. Relatively, German trade has been increasing more rapidly than British trade, and the German navy has been greatly enlarged in order to protect the growing maritime interests of the Empire. English manufacturers and merchants have begun to chafe under the competition of Germans, and belligerent English publicists insist that the German navy is not only a menace to British supremacy on the high seas, but is constructed with ulterior designs on Great Britain." Since the outbreak of the war innumerable writers on the side of the Allies have taken pains to show that the

real father of the war was Nietzsche or Von Treitschke, or that it originated in the Junkerdom of which Von Bernhardi was the mouthpiece. Opinions as to the causes of the war were generously expressed and were varied enough to suit all tastes. When the smoke of battle has cleared away it may be possible to find the real culprits. Until then, so far as the Christian religion is concerned, if no indictment can be found, no conviction can stand.

As to the accusation that the Church should have prevented the war, that its influences should have been strong enough to keep the peace, another question arises. There is nothing to be gained by denying that long before the war broke out the Christian religion had ceased to be an important factor in many influential quarters. Secularization in politics and education had become the watchwords of parties, and in all countries social and political effort was directed to moulding civilization according to the teachings of materialistic science. Religion was eliminated from the schools, as it had long been eliminated from the universities. It was dethroned in politics; and, in fact as well as in theory, the principle that religion was a matter of individual not public concern was generally recognized. Few if any of the statesmen of Europe, in the scramble for colonial and commercial expansion during the nineteenth century, could claim that their motives were other than what they appeared to be on the surface, a callous striving after power and wealth. If their efforts have resulted in armed conflict, it may be the means of rousing them to the fact that in public as well as private affairs the fundamental principles of morality cannot be violated without grave consequences. It is noteworthy, in any case, that in recent utterances statesmen of the belligerent nations have based their pleas for support on moral grounds and the question of human rights, and on their abhorrence for violence and force. These are principles which are inseparable from the teaching of Christ, and it is not too much to expect that in the future the moral sense of Christendom will come into its own as a dominating factor in international and national affairs. The necessity of finding some means by which the moral sense of Christian peoples can find effective utterance is becoming every day more obvious. Hague conferences and inter-parlia-

mentary conferences had already accentuated such a need; but it remains for the future to formulate a code founded on fundamental ethics, and provided with adequate sanctions, to which all the nations of the earth would be forced to subscribe. Historically, only one organization—the Catholic Church—has been able to undertake such a task, and in the present circumstances no other organization has the international and ecumenical character to make such a project feasible. The world may not yet be ready for such a consummation; but the present war has shown its need and its desirability.

With all who pay any heed to the progress and the methods of the present war, Catholics deplore its barbarity and the senseless destruction of life and property. Even in times of peace the Catholic Church, in season and out of season, has raised its voice in behalf of the sacredness of human life. It has combated the teachings of those who advocate euthanasia, birth-restriction, and other such doctrines, and has championed methods to provide greater safeguards for those employed in dangerous industrial pursuits. Others there are who maintained that the path of progress lay in a different direction. With its long history of conflict and persecution, the Catholic Church, too, has looked with undimmed confidence to the future, conscious that it has the power to take up the shattered wreck of civilization and commence the work of reconstruction once more. Prophecies of evil have had no terrors for those who believe in the indwelling presence of the Holy Spirit, and familiarity with such prophecies has made it possible to estimate at their true worth the utterances of harbingers of woe. Time after time in the past similar predictions have been made, and frequently with better reason. The Apostles themselves did not display abounding confidence in the words of our Lord that He would rise from the dead on the third day. There were many who gave up the struggle in the days of persecution, and there were weaklings who feared for the success of orthodoxy in the bitter days of the Arian struggle. Civilization apparently vanished with the onrush of barbarian invasion in the fifth and sixth centuries, and many feared that Christianity would be drawn down into the wreck. The progress of the Christian religion has been from crisis to crisis, and each change has been the signal for

fresh announcements of impending disaster. In the Middle Ages the good Walter von der Vogelweide found occasion to bewail the fortunes of Christendom in the fact that a young man, no less than Innocent III, had been chosen as Supreme Pontiff. His plaintive chant, "O we der Babst ist ze junc, hilf, Herre, diner Kristenheit", rouses the tolerant pity of later observers of men and facts. The future will, perhaps, reveal the need of tolerant pity for the utterances of the good Charles W. Eliot, and other eager soothsayers, who find in the present war evidence that Christianity is a failure, and that it cannot rise again from the ruin into which the civilization of the present has apparently fallen.

PATRICK J. HEALY.

The Catholic University of America,
Washington, D. C.

SCRUPLES, OBSESSIONS, AND DREADS.

DURING the past few years I have had the occasion to see a number of patients—that is what I would prefer to call them—suffering from scruples. They were sent to me by confessors as a rule, in the hope that I might afford some help from a medical standpoint for these trying conditions. I have learned at least to appreciate that the scrupulous represent probably the most difficult question and the most unsatisfactory problem that confessors have to deal with. Over and over again they bring back their difficulties, not always in the same form, but with such slight modifications that it is the same old state of mind that is in question. They must be seen again and again for their doubts and indecisions; they demand time and patience. Yet they are apparently so earnest and so sincere in their wish to be just as good as they can be, that confessors must find it difficult to refuse to listen to them. But, as most priests have many other duties to perform, besides those of the confessional, they must find it often still harder to listen and indulge the desire for discussing over and over again, ever further and further from the practical realities of life, doubts that harass the penitent, and with regard to which it is impossible for them to make up their minds—and keep them made up for any length of time.

I have thought that a frank discussion of this subject from the standpoint of the physician who has had much to do with very similar states of mind, when there was no question of eternal salvation in the matter and no possible thought of sin or offending God in any way, but just where ordinary worldly matters were concerned, might be useful to confessors as enabling them to get the point of view that psychiatrists and neurologists hold with regard to this subject and, above all, this class of patients. For we physicians see any number of scruples; only, when they are outside the religious domain, they are not called scruples, but dreads. Any nervous specialist will see several cases, at least every week, of dreads that are just as bothersome as scruples, though they have nothing at all to do with spiritual things or hold any hint of them. A few years ago when we knew even less about them, we called them *phobias*, from the Greek term that means dreads, on the principle suggested by George Eliot I suppose, that we map out our ignorance in long Greek names. We classified them learnedly as acrophobia, the dread of heights; skotophobia, the dread of the dark; misophobia, the dread of dirt; aichmophobia, the dread of sharp-pointed instruments; agoraphobia, the dread of the market-place or of open spaces; claustrophobia, the dread of shut-in-spaces, and any number more of nice long Greek terms with very impressive sounds.

Under the name of obsessions, a word which in the older spiritual writings had a much more serious significance than it has for medical writers, the scruples of the purely mental life as opposed to those of the spiritual life have been the subject of a good deal of study on the part of those especially interested in mental and nervous diseases in recent years. An obsession is, to use a more familiar term, a *besetting* tendency to do something or leave something undone, or else to be very uncomfortable in the doing of it. Psychiatrists and neurologists see ever so many more cases than do confessors, and as their time and interest are more largely taken up with the problems connected with them, their conclusions should be helpful. Occasionally the psychiatrists and neurologists are brought in contact with patients suffering from what are supposed to be purely spiritual obsessions or scruples; but they find these so similar to their purely mental cases that they

naturally classify them in the same way. It is the story of this classification of cases which physicians think has brought light out of darkness for them in this subject. While there are distinct elements of difference in the viewpoint, and physicians sometimes entirely misunderstand certain cases, their studies along these lines are suggestive at least.

As we have grown to know more about them, physicians have called these states of doubt and indecision simply dreads, and that is what they are, fears to do or not to do things, fears that they may be forced by some impulsion to do things that they do not want to do, fears lest they should not be able to control themselves in certain ways, and with it all a certain amount of physical anguish, or at least disquiet and worry. To illustrate by an example. There is the fear of dirt, which is, I suppose, the nearest analogue to the dread of sin, and which so disturbs very scrupulous people. There are patients who insist on washing their hands whenever they have touched anything worn by anyone else, or an article, even a book that has been handled by another person, or a door knob; and who hasten to do so at once if by any chance they should be put in a position where they have to shake hands with anyone. They usually take rather good care not to shake hands unless absolutely compelled to do so; they wear gloves on all possible occasions, and even are very careful not to touch certain much-handled things with those. Just as soon as their gloves show any signs of being soiled they must be cleaned, and their special dread in life is lest by any chance they should have to use towels or other objects of that kind that were not exclusively for their own service.

It is curious to learn the expedients to which these people are put and the lengths to which they will go in order to avoid touching door-handles or the side-bars of cars, or the like. I have seen a patient of my own patiently standing outside of a large department store's storm-door on a bitter cold day in the winter time, waiting for someone to come out so he would not have to touch the handle of the door. When this patient comes to see me, he always stands outside the outer vestibule door which we doctors in New York always have; and as it is the custom for those who ring the bell to step inside the vestibule, which he does not do because he would

have to touch the handle of the outer door in order to get in, the maid has to open both doors for him and is usually not in good humor after having done so. When women are affected by this misophobia or dread of dirt, as it is called, the conductors of street cars have to help them up and they often refuse to touch the hand-rail, thus causing quite a complication and adding not a little to the conductor's already trying position. No wonder that he is sometimes annoyed with them, and yet no amount of persuasion and above all no such assurance as that the great majority of mankind go right on touching these handles, yet survive, in good health, will do these patients any good.

This whole question of dread of dirt is of special interest in the matter of scruples, because it is so thoroughly analogous to the dread of sin which constitutes the basis of so much scrupulosity. Anyone who has had much to do with these patients will be quite assured that they are just as much disturbed over the possible contamination of their bodies with the slightest speck of dirt, as the most meticulously conscientious penitents are with regard to any possible stain on their souls. I have known such patients practically wash the skin off their hands and set up various forms of skin disease as a consequence of wanting to remove not alone the slightest visible or possible dirt, but even to satisfy the haunting fear that it might be there. Confessors who hear such penitents' confessions over and over again, and yet find that after it all they are quite unsatisfied as to the state of their souls, have just exactly the same sort of experience as the physician who sees his patients with an exaggerated dread of dirt go back over and over again to some form of cleansing in order to assure themselves that every possible bit of dirt has been removed and yet after it all are not satisfied. Both classes of patients go about still with a haunting dread that there may be still some stain on them.

It seems to me eminently proper that this analogy should be generally known by confessors and also by their over-scrupulous penitents, for it is not true conscientiousness from which patients suffer but a definite psychosis. Not infrequently scrupulous penitents actually seem to be a little vain or at least inclined to be complacent over the fact that they have been

gifted with such extreme delicacy of conscience. They are prone to think it a blessing from on high that will preserve them from even the slightest appearance of sin. At the beginning of their malady patients suffering from dread of dirt sometimes are inclined in the same way to be proud of their nicety with regard to cleanliness and to think themselves better than people who take only ordinary precautions and do not mind if occasionally there should be some little more or less harmless dust on them that is not and cannot be removed at once. After a time, however, these people get to recognize or must be brought to that recognition by their physician, that what they really have is not a good quality but on the contrary an unfortunate psychic disturbance. The worry which it occasions can only be a source of disturbance of health and cannot by any stretch of the imagination prove to be that protecting factor against the possibility of disease transmission which they fondly hope that it may be. Fondly is a very good word to use in English in this regard, for consultation of the dictionary will show that fond originally meant foolish and that there is always an egoistic element in this matter, what the psychologists call a delusion of grandeur that makes the patient more important in his own eyes.

The analogy between scrupulousness and misophobia or dread of dirt might be pushed into many details. There are people who dread specific kinds of dirt, just as there are penitents who fear particular kinds of sin and disturb themselves so much with regard to them as often actually to endanger their innocence by over-concentration of attention on certain phases of evil. In some of our patients it is not so much dread of dirt itself as dread of microbes that is the underlying factor in their psychosis. It is a true microbophobia. They read everything they can get their hands on with regard to microbes; they are constanty worrying themselves lest they should become smirched with, or carry about with them or above all by any possibility swallow microbes. As a result they are constantly looking for new antiseptics and bactericides until they become a veritable nuisance not only to themselves, but also to their friends. They must have antiseptic soap; they must have various chemical antiseptics near them; they must have antiseptic toothwashes and gargles and sometimes nose douches;

they must take certain antiseptic medicines; some of them at least must even use antiseptic toilet paper.

The consequence often is that they actually favor the entrance of microbes into their system because they break down the natural barrier of resistance against bacteria which nature has taken such good care to erect. The cells of the human body when in normal health are quite capable of resisting bacterial infection as a rule. It is when the resistive vitality is lowered that people acquire various infections. Resistive vitality can be lowered by the subjection of human cells to strong chemical antiseptics. The main quality of a chemical antiseptic is that it will kill microbic life. Microbes are themselves unicellular organisms, that is, single-cell beings capable of living and obtaining nourishment in the economy of a single cell. Human beings are composed of a great many cells. Anything that will kill bacteria will in the same strength almost surely have a similar effect on the cells of the human body. Indeed there are bacteriologists who have not hesitated to say that bacteria are hardier and have more vitality in their single cell than have the more delicate cells of the human body. It is rather easy to understand then how the use of chemical antiseptics of various kinds for bactericidal purposes, that is, for supposedly exterminating bacteria that may have found a place on the skin or mucous membranes of human beings, may actually facilitate the entrance of these microorganisms into the human system. The vitality of the human cells is lowered more than that of the bacteria and bacterial invasion readily takes place.

I have often felt that something very analogous to this must happen with regard to scrupulousness *de sexto* in penitents. Bacteria represent the worst specific kind of dirt, just as impurity appeals to the scrupulous as the most contaminating kind of sin. Over-occupation with it, the too great fear of it, the constantly taking of precautions to avoid any possible contamination of this kind, keeps the subject of such scrupulousness nearly always in a state of nervous solicitude, which is of itself very disturbing, but which may readily react upon the physical constitution. Nervous erethism may occur as a consequence; various nervous reflexes and disturbances of the circulation may follow which may actually add to the diffi-

culty of overcoming temptations to impurity. The circulation responds so easily to preoccupation of any kind with these subjects, and the physical reaction is so prone to exaggerate by reflex the nervous state which originally occasioned it, that it is easy to understand that just as with regard to the use of antiseptics by the microbophobes, so here their very precautions against the shadow of impurity actually add to, rather than eliminate, the dangers which they fear so much. It is possible to try to stand so straight that one may run into the risk of falling over backward.

There are other dreads which are extremely common and which illustrate very clearly, as it seems to me, the analogy between dreads or phobias and scruples. There is, for instance, the dread of the dark. It is surprising how many people are really afraid of the dark. There are other elements, such as the dread of being alone and the dread of fear itself, which nearly always enter into the dread of the dark, but even sensible men and women are often rather seriously disturbed by skotophobia, the fear of darkness. Brave soldiers have been known to have a timorousness in the dark that seemed very surprising, and yet was only a demonstration of the fact that dreads are quite irrational and must not be judged from the standpoint of ordinary common sense. There are a large number of people who actually cannot sleep in an absolutely darkened room. Sometimes this is due to a fright through which they went, as from a burglar or something of the kind; oftener still it is the result of early environment. As children they never went to sleep without a light, and now they have grown so accustomed to it that to be in the dark causes such an unusual feeling that they cannot quite overcome it and get to sleep properly where there is no light.

Sometimes dread of the dark is said to be due to heredity, and mother, having been very fearful of the dark, her children are supposed to derive that by direct hereditary transmission from her. After analyzing a number of these cases I have come to be quite sure that it is a question not of heredity but of environment and the production of habits when they were young. Family habits often play a large rôle in the production of states of mind and body when children are young that are later in life said to be due to heredity. I have

often heard members of thin families say that they thought they must be thin by inheritance because father and mother and brothers and sisters were thin, but an analysis of the eating habits of the family showed why they were all thin. A great many of them took but very little breakfast, usually coffee and a roll, often skimped their lunch, but ate very heartily at dinner. Indeed, as frequently happens with such people, they actually over-ate at dinner, felt uncomfortable, and therefore when asked if they ate enough they sometimes said they thought they ate too much. Most human beings are three-meal people, but the habit of eating less develops in certain families and then the members of it are all thin, by environment and not by heredity. I have often seen them promptly gain in weight to a considerable extent just as soon as they were put on a proper diet.

This question of the influence of environment in the production of these states of mind should not be forgotten. Psychic contagion — that is, an actual spreading of mental states, especially in people who are in intimate contact with each other—is not at all uncommon. Indeed it is a very frequent observation among nervous patients. Professor Grasset, the great French authority on nervous conditions and particularly what are called the functional nervous disorders, says that "neurotic persons make those around them neurotic". It is rather important then that scrupulous people should not be much in contact with those who are themselves scrupulous, and that above all scrupulous confessors should not attempt to direct the scrupulous. They will almost surely make them worse and by *contrecoup* they will themselves almost surely suffer by reflex action from the over-scrupulousness of penitents whom they try to direct. Scrupulous religious should avoid trying to be of help to children in whom they find the signs of scrupulosity and should leave them to be guided by the eminently sane members of the community. Superiors should appreciate the necessity for this and it will save a good deal of trouble, for sometimes the scrupulous feel that they are just suited, because of their experience, properly to sympathize with and help others with similar troubles; but they are not.

This is what seems to be true with regard to dread of the dark and other similar dreads; they are not inherited, but the habit is developed by imitation of mother. She has never allowed them to sleep without a light because she was quite unable to do so herself, until they developed a state in which they could not close their eyes with any comfort in an absolutely dark room. I have often felt that scrupulousness in children is sometimes thus acquired from contact with mothers or sometimes even from having had an over-scrupulous confessor in their early confessions when their consciences were being wakened. The nervous over-excitability which is often at the root of scrupulousness may be a subject of inheritance, but it must not be forgotten that early influences play an important rôle in this matter. Much more of it is due to habit than to nature. Of course, as the old proverb says, habit may become a second nature, and this expression is very true in as far as it expresses something of the imperiousness with which habit may come to rule an individual. The dread of the dark and especially of being alone in the dark is a typical instance of this, for it is increased by habit and may be overcome entirely by the formation of a contrary habit.

Even severe cases of skotophobia or, to call it by its familiar name, dread of the dark, which makes some people very miserable, can be overcome entirely by a series of contrary acts. It exists to scarcely any extent in people who have grown used to the dark from early years. There are many children who have been taught after they have been undressed, got into their night clothes and said their prayers, to go upstairs to their room and go to sleep without anybody being with them and without there being any light. This is an excellent thing. Of course if children have been scared by ghost stories and goblin tales and their imaginations thus excited, or if the unfortunate habit of scaring them into quietness by talking to them about the bugaboo or the bogey man who may come and get them, is practised, it will be very difficult to get them to go thus quietly into the dark. Foolish, thoughtless servants have been known by scaring children in this way to undo the work of early years.

Even in later life, however, and in adult life I have known men who took up certain positions or occupations requiring

them to be in the dark who trained themselves out of the condition of nervous superexcitation which affected them at first because of their dread of the dark. Watchmen in large factories and about mines and industrial plants of various kinds often have to pass the nights alone under circumstances in which the darkness would be a source of great discomfort to them if their dread were not overcome. I distinctly remember a near relative who was markedly afraid of the dark and who became from habituation one of the least timorous of men in that regard that I think I have ever known. He had been brought up in Ireland where the very dark, long nights during the winter were often almost absolutely without light. He had listened to stories of fairies and ghosts and all sorts of supernatural beings until he had acquired a very serious dread of the dark. After working in the mines for some time in this country he was offered the position of "fire boss"—that is, the foreman who has charge of the miners' lives so far as danger of gas in the workings, or fire, or any interruption of their ventilation is concerned. This required him, however, to enter the mines every morning hours before the miners themselves went in and to visit every part of the workings with a safety lamp so as to assure himself that there was no dangerous issue of gas anywhere.

At first this occupation, though it paid him much better than that of an ordinary miner, was so hard on him because of his dread of the dark and the nervous exhaustion consequent upon his effort to overcome his indeliberate terrors, that he thought for a time of giving it up. The Irish ghost stories that he had heard were constantly coming back to him as he wandered through parts of the mine where men had been killed by various accidents. He was often half a mile or more from other men, and as a rule there were only one or two others, the night watchman and fireman, at the head of the slope a very long distance away. There were many rats in the mine and he could hear them moving or quarreling over bits of food that had been dropped by the miners, and then every now and then there was the noise of small pieces of coal or rock falling from the roof, and the creakings and groanings of the pillars which are so constantly to be heard in mines that are actively worked.

No wonder then that for a time he lost weight, found it hard to get his full quota of sleep, and felt that he would have to give up his position. He stuck to it, however; conquered himself, particularly because the position gave him the afternoon to himself and therefore furnished an opportunity for further self-advancement, and he was ambitious. As a consequence he not only lost his dread of the dark, but became perfectly free from any disturbance by sudden inexplicable noises when he was without light, overcoming entirely what seems to be the natural solicitude in such matters.

Probably the best illustration, however, of this curing of a dread by the formation of a contrary habit is to be found with regard to the dread of heights. Practically everyone is born with some dread of heights. It is quite impossible for the vast majority of men to lean over the edge of a parapet up three or four stories without having the sense of trembling come over them that makes them feel so uncomfortable that they are compelled perforce to step back from the edge. This is not merely feeling as a mental impression, but is conveyed also to the muscles so that it becomes difficult to stand and above all to walk while one is gazing down from a height. Take a plank a foot wide and stretch it across a puddle or over a gutter and all the world will walk across it without any disturbance. Make the height above which the plank crosses even three feet and a good many people will hesitate and hurry across when they get started. Put it up ten feet and most people would much rather not cross it unless there was some very definite necessity to do so. At twenty feet the great majority of people would not be able to cross it at all unless there were some impulsion involving life and death that urged them across. When such a narrow passage-way is higher up the difficulty grows. At five stories even the bravest of men will hesitate to cross it and most people, if they have to, prefer to go over it on their hands and knees rather than standing up. Pascal, the French philosophical writer, once said that "the greatest philosopher in the world will find his imagination prevail over his reason if he is asked to walk a plank thrown across a precipice, no matter how much his reason may persuade him that he is safe". And then he adds, "some cannot even think of such a situation without getting pale or bursting

into a perspiration". Indeed for most people to be compelled to look at a man who is working at the edge of a great height is a source of poignant discomfort and for all of us it becomes very uncomfortable and disturbing of our work if we have to look at workers on a high building. I remember some years ago having to spend several hours on certain days of the week in a medical editorial office on the eleventh floor of a building when a fifteen-story structure was going up just across the street. It became quite impossible to have editorial desks so placed that we could see the men work, not only because there was a sort of fascination in watching them, but because it became so uncomfortable after a time to realize all their possibilities of falling.

Indeed for most people even the sight of a picture of people working on a very high building is at least somewhat disturbing. I know that it is for myself, and I keep a set of pictures of people working at heights, or looking down from heights, to try on my classes in physiological psychology and I have found that practically all of them are affected by them. There is a trembly uncomfortable feeling that is aroused. There are people whose imaginations are so vivid that even to think of something of this kind causes them grave discomfort. They have little cold and hot creepy feelings that go up and down their back; there is a sensation of cold at the pit of the stomach in front and even a trembling of the legs.

All this of course is with regard to great heights and the prospect of looking down sheerly from them. There are people, however, who are greatly annoyed and suffer even poignant discomfort from such slight heights as scarcely disturb at all most of the rest of us, and yet there is no doubt that the basic element in the case is the dread of heights. I have a patient who cannot sit in the front row of a balcony, even the first balcony in the theatre. I know two sisters, religious, who are very much disturbed at kneeling at the edge of a gallery in their convent chapel, though I am sure that the height of the railing on which they put their arms is less than twenty feet from the floor below. I know a good many people who feel that they must keep back from the edge of the platform of the elevated and the subway here in New York. There are a good many people to whom the standing on a moderately

high porch, at the top of a set of steps, though these may not be more than five or six in number, is almost impossible, unless they have their hand on a railing.

There are elements that greatly modify the feeling and make it much worse. For instance, some people cannot stand close by the edge of water, especially flowing water, without a great deal of discomfort. Even though there is a substantial railing between them and the water, they cannot bear to stand and watch the water go by. They get a sense of tightness round the chest, of trembliness in the limbs, of dizziness in the head, and they must draw themselves back. I have among my friends men who are big and strong and healthy and who have faced all sorts of dangers without disturbance and yet who cannot stand and look down at flowing water.

The extent to which this dread of heights may go is almost incredible. I have mentioned the fact that some people cannot stand on a porch without having hold of the railing. I know now nearly a dozen priests who are seriously disturbed by having to say Mass at a high altar. In two cases I know that priests who are brothers have the same feeling in this regard. In one case they are twins and in the other not. If an altar has three or four steps, they find it extremely difficult, indeed practically impossible, to say Mass at it. Even a single step of elevation disturbs them somewhat; two steps greatly adds to their disturbed feelings, and above that it becomes increasingly almost impossible for them to say Mass without a very great effort.

They do not know quite what it is that causes their discomfort, but as a rule they like to keep away as far as possible from the edge of the altar platform and move just as little as the rubrics will permit from the centre of the altar. When they turn round, as to say the *Dominus vobiscum*, they keep their bodies in touch with the altar itself as they turn, and if they are to make announcements or read the gospel they lean a little back toward the altar, drawing confidence from that support and lessening their sense of discomfort. You may reason with them all day and they have often reasoned with themselves, but they cannot overcome the feeling, and as a rule it gets worse as time goes on, and they have creepy feelings and flashes of hot and cold and tremblings and perspira-

tions, and they come down from the altar after Mass very tired as a consequence.

This whole question of the dread of heights is very interesting from the standpoint of scruples because it can be so well overcome by contrary habits. Practically every man is born with a dread of heights, and yet any number of men in recent years have found that when there was a good reason for their doing so, they could work at heights such as they would have thought quite impossible for them at the beginning. Practically all the workmen of the building trades have to accustom themselves to working at heights even up twenty, thirty, forty stories, and yet very few of them give up their positions because their dread of heights makes work impossible. Workers in the building trades were not by a fortunate dispensation of Providence born with less dread of heights than the rest of mankind, but they have simply overcome it, habituated themselves to neglect their feelings. While it often costs a struggle, and many a wife could tell the story of how exhausted the husband was in the evenings when he came home shortly after he moved into a large city from a small town and was having his first experience with working at very great heights, yet practically all of them succeeded in overcoming themselves and going on with their well-paying trades.

Necessity is the mother of invention, but of much more than that in human nature. Above all, necessity often compels people to form habits which become a second nature and may thus overcome nature itself. Personally I am not so sure that the dread of heights is natural entirely. I think that not a little of it is acquired because of warnings when we were younger and the consequent drilling into children, which is of course a very good thing in itself, of the avoidance of heights. Most children climb and climb, and rather like to get into positions that they would surely not seek if they had an inborn dread of heights. Boys particularly scale fences and climb over all sorts of objects until warnings of various kinds keep them from doing so. They then form habits in the contrary direction which may have to be overcome in case they are asked to work at considerable heights. It is somewhat like the dread of snakes which is said to be inborn in humanity, but which recent experiments and observations carefully made on

children show does not exist spontaneously in very early years. Children will follow a bright-colored snake, just as they will any other novel moving object, will try to play with it, and it is only after the warning and above all the manifest fright of mother or some older person that the dread of snakes develops in them.

The one way to overcome the dread of heights is to practise going up higher and higher and subjecting oneself to the experience until one has overcome the feelings induced by the imagination of danger. Workmen do this and succeed with very few exceptions in accomplishing their purpose. It must not be thought either that it is only the workmen, the iron mechanics, the bricklayers, the carpenters and laborers who have to learn to overcome their feelings, for of course architects and their assistants, contractors and their clerks, many of whom are men of education and have been brought up under circumstances of refinement that might be expected to make them more sensitive to reflexes, learn to overcome their dread of heights so as to be able to direct the work on high buildings and see that it is performed according to the specifications.

For priests who find saying Mass up three or four steps of an altar difficult I have found the best treatment to be to get them to say their Office or part of it on the altar every day. The feeling that they have to say Mass, the dread sacredness of it, the solicitude lest they should fall and have to interrupt it, adds to the physical effect of their dread of heights. Just as soon as they proceed to do something that is absolutely voluntary, which they know that they can stop whenever they want to and that carries no ulterior fears of violation of rubrics or worse with it, the accessory elements of the dread disappear and they are able to take up their own training, often with excellent success. Nothing is so valuable in this matter as deliberate contrary acts done voluntarily and with the old sense of mortifying self-will. It is surprising how much can be done.

Here then is the experience of the physician with physical states rather closely analogous to what is considered to be the spirtual state of scrupulosity. As a matter of fact the spiritual has very little to do with it, though of course scrupulousness is a psychosis with a certain spirtual element, but a true psychosis

such as are the other dreads. Men and women may nearly always be assured that they will not get dizzy and fall from heights that they dread, and that dirt will not seriously affect their health, and that other dreads can be properly disposed of. If the scrupulous person once gets away from the idea that he or she is particularly spiritual because of this over-sensitiveness of conscience and comes to understand that it is only a question of an individual weakness of will and of intellect, a good deal is accomplished as a foundation for the correction of their condition.

JAMES J. WALSH.

New York City.

THE PRESENT CONDITION OF THE FOREIGN MISSION FIELD.

OF all the sad effects wrought by the great European war there is none more poignant to the Catholic heart than the result it has had upon the foreign mission field. Indeed no question of greater interest to Catholics can be brought forward at the present time than the heroic struggle carried on by Catholic foreign missioners. Diminished in numbers, enfeebled in strength, deprived of resources, growing weaker every day, with little prospect of recuperating in personnel and means except in the dim future of one or two generations hence, they wage a struggle that is not only heroic, but pathetic in the extreme. This is the more so as our Protestant neighbors, seeing their own opportunity, are pouring forces and material into the same field at an ever-increasing rate.

The following statistics and extracts from letters recently published by the Paris Seminary of Foreign Missions of the work of their own society during the first period of the war till the beginning of 1916, is full of interest. The Paris Seminary is one of the largest and strongest of the Catholic forces among the pagans, and a survey of its work will give a fairly accurate idea of the whole mission field. Judging from its letter accompanying this report, the Paris Seminary seems jubilant over the results obtained by its missioners. It has a right indeed to be proud of the heroic work accomplished in its mission fields and we rejoice with them; but to us, the report presents, in the main, a sad picture, portraying with

Missions	Total Approximate Population	Catholic Population (a)	Year of Census	Churches or Chapels	Bishops	Missioners	Native Priests	Catechists	Seminaries	Seminarians	Communities of Men	Religious	Communities of Women	Sisters
Tokio	17,160,335	10,285	1915	46	1	27	2	23	.	14	2	54	3	101
Nagasaki	8 250,000	51,545	1915	123	1	31	31	519	1	32	2	28	18	233
Osaka	11,500,000	4,126		40	1	23	3	44	.	2	1	8	5	20
Hakodate	3,922,080	2,819	. .	26	1	22	3	18	1	3	1	32	2	73
Seoul	9,471,355	57,026		119	1	31	13	2	1	56	1	21	2	73
Taikou	6,101,257	27,843		29	1	17	5	10	1	58	. .	.	3	9
Central Manchuria	10,000,000	27,847	. .	144	2	30	16	56	1	42		.	6	245
Northern Manchuria	10,000,000	23,311		85	1	21	14	91	2	52	. .	.	4	180
Western Su-Tchuen	25,000,000	45,856	1914	105	.	36	48	60	2	120	1	3	2	700
Eastern Su-Tchuen	15,000,000	47,880		176	1	45	57	230	3	110	1	3	2	564
Central Su-Tchuen	15,000,000	31,784	.	76	2	36	15	49	2	60		.	2	364
Tibet	4,000,000	3,557		18	1	22	2	5	1	13	. .	.	1	17
Kien-Tchang	2,000,000	6,343		40	1	13	4	32	1	36	. .			17
Kouy-Tcheou	9,000,000	32,325	1913	123	1	52	19	106	1	112	. .	.		90
Yun-Nan	8,000,000	15,600	1914	126	2	29	18	54	1	25		.	1	64
Canton	15,000,000	35,773	1915	228	1	42	17	130	1	50	1	4	5	40
Swatow	10,000,000	31,728	.	209	1	23	6	44	.			.	2	22
Kiang-Si	10,000,000	4,667	1915	40	1	25	4	20	1	15	. .	.	2	38
Western Tonkin	2,200,000	150,000	1914	611	2	45	108	459	2	285	1	16	21	420
Central Tonkin	2,000,000	130,121	. .	477	2	33	115	258	2	277	.	.	9	144
Upper Tonkin	2,000,000	28,350	. .	147	1	26	24	114	2	65	. .		6	59
Maritime Tonkin	2,000,000	104,000	1915	380	1	41	74	195	3	216	. .	.	12	148
Eastern Cochin-China	2,500,000	62,740	. .	430	2	63	51	148	2	146	. .	.	14	253
Western Cochin-China	2,000,000	72,462	1915	238	2	51	88	29	1	123	1	31	6	750
Northern Cochin-China	700,000	62,890	.	264	2	41	69		2	80	2	35	9	395
Cambodia	2,300,000	51,000	. .	177	1	44	51	85	1	125	1	12	2	271
Siam	5,200,000	24,200	1913	57	1	30	23	17	1	40	1	19	10	119
Malacca	2,000,000	3 ,562	1915	64	2	39	1	50			5	48	7	121
Central Burma	4,500,000	60,735		249	1	45	19	91	1	16	2	30	21	120
Northern Burma	6,000,000	10,410	1915	61	1	25	7	28	1	12	1	11	4	76
Laos	2,500,000	12,509	1 12	60	2	32	4	98	1	3		.	2	35
Pondicherry	5,354,147	147,569	1915	299	1	76	26	105	2	53	1	9	4	358
Mysore	6,400,000	51,000	1915	121	.	50	13	93	1	31	2	12	10	240
Coimbatore	2,800,000	40,242	1915	118	1	37	17	46	2	14	1	9	12	116
Kumbakonam	3,350,000	90,290		522	1	39	17	63	1	18		.	19	118
Common establishments	. . .		.	. .		40	.		1	50	. .	.	. .	. .
Totals	243,209,174	1,602,104		6,0 8	143	1,300	984	3,372	46	2,363	28	383	228	6586

Conversions of Heretics	Baptisms of Pagan adults	Baptisms of Pagan children *"in articulo mortis"*	Baptisms of infants of Christian families	Schools	Pupils	Foundling Asylums	Children	Industrial Institution	Children	Dispensaries	Hospitals and Leper Asylums
5	756	313	256	24	3,549	3	235	2	65	2	1
2	409	811	1,705	8	972	9	319	7	231	10	5
1	322	1,112	99	4	1,267	5	170	5	57	3	
8	157	172	64	3	97	6	628		. . .	3	
57	1,628	1,964	2,347	71	1,957	2	259	2	47	2	
11	1,101	1,377	937	26	626		. . .				
8	1,102	7,609	1,033	127	2,436	10	941	4	40	4	6
. .	600	1,430	868	103	2,473	7	78	2	17	4	1
	. . . .			393	5,690	8	905	5	220	39	5
.	2,477	8,316	1,939	363	5,825	2	430		. . .	77	5
12	2,322	13,563	1,049	183	4,718	5	110			85	9
4	178	217	133	34	431	6	72	8	.	17	1
.	862	1,316	206	81	1,778	11	93	1	7	14	1
1	1,034	3,514	1,310	163	2,694	15	366	19	. . .	76	1
.	. . . .	. .		111	2,109	21	200			7	. .
. .	1,373	7,504	977	109	2,577	6	204	4	140	2	2
	377	2,278	890	76	1,447	14	176	2	70	1	1
. .	107	400	123	22	234	6	35			3	
. .	1,630	17,568	5,224	770	26,620	11	2,765	7	320	21	7
. .	459	2,188	6,021	458	16,385	6	188	4	35	12	. .
. .	784	4,824	1,352	209	5,221	4	128	1	13	6	7
. .	1,017	6,811	4,848	589	17,741	11	1,343	. . .	. .	4	10
.	1,367	1,220	2,350	124	2,970	21	1,265	14	227	19	1
. .	1,134	4,548	3,033	160	10,461	16	570	3	164	1	15
. .	1,864	2,701	2,114	85	2,064	3	329	1	94		. .
. .	907	4,752	2,592	140	7,747	8	645	9	. .	15	9
. .	296	864	903	78	4,121	17	492	8	105	10	7
20	1,254	1,013	1,340	54	8,158	30	1,371	. . .	. .		
32	629	55	1,600	151	8,595	41	1,336	5	122	22	4
25	206	79	399	41	2,560	9	450	6	295	16	4
. .	217	86	448	57	2,079	25	138	10	100	35	3
23	283	1,549	4,901	111	7,426	20	513	3	170	7	4
72	728	1,580	1,984	70	5,437	7	749		.	3	2
55	240	756	1,503	69	4,982	6	492	6	299	3	1
23	274	2,145	3,318	69	3,871	5	120	3	62	13	3
.	. . . .	.	.	.	.	.	.	.	.	.	.
359	28,094(b)	107,725	58,046	5,136	178,218	376	18,115	141	2,900	536	118

OBSERVATIONS

(a) The census is made generally every five years; but it is not made the same year in all the Missions. These figures therefore represent the population of each Mission, taken this year or within the last four years.

(b) Of the number 28,094, there are 8,642 adult baptisms *"in articulo mortis,"* namely:

Tokio	567
Nagasaki	203
Osaka	233
Hakodate	102
Seoul	455
Taikou	350
Central Manchuria	67
Northern Manchuria	161
Eastern Su-Tchuen	1,299
Central Su-Tchuen	559
Tibet	35
Kien-Tchang	39
Kouy-Tcheou	459
Canton	326
Swatow	76
Kiang Si	53
Western Tonkin	640
Central Tonkin	11
Upper Tonkin	292
Maritime Tonkin	426
Eastern Cochin-China	132
Western Cochin-China	502
NorthernCochin-China	140
Cambodia	371
Siam	90
Malacca	662
Central Burma	55
Northern Burma	60
Pondicherry	75
Coimbatore	17
Kumbakonam	205
Total	8,642

the heroism that produced such splendid results, the prolonged devastation of the mission fields from which they can with difficulty recuperate, and the loss of innumerable souls.

We give the first table of statistics (pages 376-7). Prefatory to these statistics is a letter addressed by the Seminary to the bishops and priests of the society. We give the translation of it in part as follows:

Right Rev. Bishops and Rev. Fathers,

May God be praised! In spite of the war, splendid work has been accomplished on our missions and never before perhaps have such great results been obtained. More than two hundred missioners, it is true, obeying the call of the government, have left the missions of the East and returned to France. Besides these a large number have been mobilized at Tsiang-Tsin or in the colonies. Those, however, who were exempt from war duty have tried to replace their brethren. Bishops and priests have surpassed themselves, and no essential work has been allowed to suffer. All care has been given to the missions at every cost. God alone knows what has been the labor! As one of our Vicars Apostolic says in his report: "I feel that we are living in heroic times. When we see our France so nobly undergoing her superhuman trial, who among us can be so shameless as to neglect his duty as a missioner? Hence it seems that all have acquitted themselves most generously; and," adds the bishop, "the bishops have not been called upon to urge their missioners, but rather moderate their zeal."

The following are the figures recording. They do not include the missions of Western Su-Tchuen and Yunan, the reports of which have not yet been received.

Baptisms of Adults	28,094
Baptisms of Pagan Children	197,725
Conversions of Heretics	359

The reports of Western Su-Tchuen and Yunan have either been lost or not sent, for with the figures of those missions we would have had more than 30,000 baptisms of adults and about 130,000 baptisms of pagan children to record. Next year we hope to be able to furnish statistics of our 35 missions without any exception.

To-day, 3 December, 1915, our society numbers exactly 1343 missioners and we have under our care 1,602,104 Christian souls; 984 native clergy assist our missioners; 3372 catechists are employed to instruct and train the converts; 2,363 youths are being prepared for the priesthood in our seminaries; 178,218 boys and girls attend our schools and 18,115 children are being reared in our orphanages.

Your hearts, Right Rev. Bishops and Rev. Fathers, are turned to France and you look with solicitude towards your confrères who are with the army—either at the front or in the hospital corps. We assert with legitimate pride that their conduct is worthy of all praise and will bring honor upon our society. You have loaned them to France which has need of their services, but they will return to you on the morrow of the victory.

1. This report is now one year old and records results obtained with extraordinary effort by a body of missioners crippled in numbers and resources and endeavoring to uphold the work till better times come. How heroic must have been their efforts, to produce these results! But how much greater results would have been obtained had this splendid body of missioners not been crippled and had it been properly augmented and supported!

2. The number of those who have been called to the war is "over 200 returned to France" and "a large number mobilized at Tien Sien and in the colonies". We have no means of ascertaining the exact number, but taking the total as about 300 it supposes over 20 per cent—nearly 25 per cent—of the entire body to have been drafted for the war; that is, one-fourth or one-fifth of this youngest and more vigorous portion, leaving the entire work to be carried on by the weaker part, deprived of resources, with almost no recruits coming to replace those who are continually dropping out through sickness, age, and death, and this perhaps for many years to come.

3. The Paris Seminary seems to exult in the large number of baptisms obtained—more than 28,000 adult and 107,000 infant—all Pagan. The Seminary shows in this a true missionary spirit. Of the 28,000 adult baptisms, 8,000 were *in articulo mortis;* and of the 107,000 infant baptisms all were *in articulo mortis.* This is indeed a result to which the world outside the Church would pay little attention, but it marks a spirit of "Da mihi animas"—a hunger for souls which forms the very life of a true Catholic missioner; a spirit out of which the great results of this report have flowed.

4. Let us note also that the Seminary records the number of the native clergy as 98 and the number of native youths being trained in their seminaries as 2363. This is a goodly showing, but, we think, not all that can be done. The Paris

Seminary makes a very special point of educating a native clergy, but as yet it has not brought their number up to that of the foreign clergy. If China and the other Pagan nations are going to be converted, they will in the main be eventually converted by a native clergy. One of the good effects of the European war is that it emphasizes the need of increasing the number of the native clergy. Almost everywhere the bishops have spoken of the matter—how the native clergy have greatly assisted in the present emergency and the need of increasing their number, as it must be many years before a foreign clergy can be had in sufficient numbers to carry on the work. If we consider that the native clergy can be educated in their seminaries for less than one-fourth the cost required for the education of foreign priests, that they have an understanding of the language, customs, and people of their own country impossible to a foreigner, and have a sympathy for their own people which no foreigner can hope to possess, we find that the reasons for multiplying a native clergy, as much as prudence permits, are very strong. We say "as much as prudence permits", for we are aware of the great difficulties. But it is worth every possible effort.

5. The report notes 178,218 pupils attending the mission schools of the society. Here again the report is splendid. We wish, however, that it could have recorded over a million pupils. In our opinion, the school is the most important of all factors in building up Catholic faith, and every energy ought to be expended, and no sacrifice ought to be spared, in regard to the schools. The day has gone by when we can expect to make a people Catholic as were the Philippines, the South American Indians, and other former convert nations. The influence of modern civilization, and the almost universal intercourse of the different nations, now require that Catholics, if they are to retain their faith and its practices, must know their religion pretty thoroughly for their condition, and the school is the only means of attaining this end. It makes the work of conversion very much more difficult, and it will make it increasingly so, as times goes on, in China and elsewhere; but it is a condition which must be met. A nation of converts to-day must be a nation well instructed in Catholic faith, or its Catholic faith, we take it, is hopelessly doomed; and, we

repeat, the sole adequate means of instruction is the Catholic school. The main reason why the Church has made so little progress in recent times in Japan is, we believe, the want of Catholic schools. The Japanese forbid religious instruction in the primary schools, even private, and thus make it almost impossible to build up the Church under the conditions. A well-trained native clergy and good Catholic schools are the factors that build up permanent missions and Catholic peoples. The Paris Seminary is to be congratulated on its progress in these respects. We hope to see it greatly forward its work along these lines.

The report is followed by many letters from the various missions. They are too long to be given in their entirety, and too many for all of them to be noted in any way, but the following extracts are selected as serving to throw light on how the missions have been affected by the war. It will be borne in mind that these letters are reports of the missions during 1914 and 1915. The missions to-day are, we take it, in very much worse condition than when these letters were written, for we must remember that whilst hardly any new missioners are going out to the missions, those who have been left after the draft into the army of 20 or 25 per cent, are constantly harrassed by the deprivation of resources and are being continually diminished in numbers by sickness and death.

The first letter is from the Archbishop of Tokio in Japan, and points out the almost desperate condition of affairs which the future presents:

In face of the appalling upheaval which has upturned Europe, I have hardly courage enough to give an account of the year 1914-1915. The times are so sad and the outlook so uncertain that it is necessary to encourage ourselves by recalling the words of our Divine Master to His disciples. "Quid timidi estis, modicae fidei? Why do ye fear, ye of little faith?" It is consoling to reflect that Providence permits calamities for our good, and that when everything seems lost, we should redouble our trust in God. We have just endured a hard trial. Mobilization has taken away nine missioners; death has removed Fr. Clement, and sickness has deprived us of the help of two other confrères. In consequence, our mission has seen its personnel reduced to a moiety. Those who remain

have redoubled their zeal to maintain the existing works, the ones which they themselves had charge of, and those which had to be abandoned for a time by our dear confrères who were drafted for the war. God visibly blessed the work of all. No place has been abandoned. The districts of the interior alone have suffered somewhat in the fact that they could not be visited so often as in the past. At the same time, we must remember that human strength has a limit, and the present abnormal condition cannot long continue without grave consequences. We await with impatience a glorious peace which will send back to us our dear absent confrères.

The following letter from Bishop Mutel of Seoul of the second group of missions, is significant, showing the restrictions which are likely to hamper all Christianity under Japanese rule. The matter is the more important as the present war is thought to give Japan a chief control in China, and, in the opinion of many, the Philippines are destined, sooner or later, to go under Japanese rule. From this letter we can learn what Japan may do to the Church in the Philippines, when the islands come under its sway. Bishop Mutel writes:

As might be expected, the results of last year's work are inferior to those of the preceding year. Truly it is a "year of war" that has deprived us of more than one-third of our missioners. Their absence has been cruelly felt. It was necessary to reorganize the districts, and to place the entire field under the care of those who were left from the mobilization so that no station should be abandoned. With the exception of M. Larribeau, whom I have taken from Kan-to, to take charge of the two large districts of M. Krampp and M. Polly, the neighboring missioners have everywhere undertaken, with courage and good-will above all praise, the care of the contiguous missions of those absent.

And so it has happened that all our missions have been visited twice during the year, as at ordinary times. Annual confessions and Easter Communions have increased proportionately with the increase of the Christian population, but the sacraments of devotion have not increased, and show the effects of a diminished clergy. Adult baptisms have also decreased to the number of 654 less than last year. Would that this decrease could be held as a passing diminution which will cease with the return of the drafted missioners. It is, however, to be feared that it is owing to other causes of several years' standing. The new spirit is not favorable to us.

Two ordinances of the general government have been passed, which are likely to hurt our work. One refers to schools of every grade, which are required to be absolutely neutral in regard to religious matters. All teaching of religion is prohibited within class hours and even outside class hours in the school building. Ten years' margin is given for existing schools to conform to the law, but in some cases the local authorities press immediate conformity. This means death, postponed for a short time, to the greater part of our schools, which have been built up at great expense precisely for the purpose of giving our children Catholic instruction and formation.

The other law refers to the preaching of religion. Henceforth, missioners, priests and catechists will have to obtain the authorization of the Governor-General, to exercise their ministry. Moreover, for the founding of any residence, church, or chapel, previous authorization is required, and it is accorded only if the reason for it is recognized as valid, and means of subsistence are sufficient. But our new foundations are begun in divers ways and by all sorts of schemes; and are there not new conditions springing up all the time? This being so, how can we furnish a long and exact list of details, and await the approval of the authorities?

There is also Article Number 4 of the law which gives discretionary powers to the Governor-General to order changes in the personnel, or the methods of evangelization, when these do not meet with his approval. To an observation I thought of presenting on this subject, I was answered that this point did not refer to us, but only to the Shintoists and Buddhists. I would like to believe this, but I would feel safer if that article did not exist.

I have spoken above of the dire need in which the mobilization of the missioners has placed us, but what we have felt most cruelly is the future of our Seminary at Ryong-Sau. We have been obliged to close it except for its Latin courses, and to send the philosophers and theologians to live with their families or the priests on the mission.

Bishop Chouvellon writes, from Eastern Su-Tchuen, China:

Mobilization has, for more than a year, deprived us of fourteen young and capable missioners. It has been a hard blow for us, and it will be disastrous to our work if the absence of our zealous co-laborers is prolonged. Let us hope that a glorious peace will soon return to us our dear exiles, who I know do not forget their missions.

Happily, I have been able to ordain six new native priests, and three deacons are preparing to receive priesthood at the end of this year. Our Chinese clergy have shown great good-will in replacing our mobilized confrères, but experience in the ministry is acquired only gradually, and hence it is not astonishing that this year shows fewer baptisms of adults than last year: 2400 instead of 2900.

Bishop Sequin writes, from Kouy-Tcheou, South China:

This year the European war has had as sad effects in Kouy-Tcheou as on the other missions. Our anxiety was terrible when thirty of our missioners responded to the mobilization order—some at Pekin or Tien-Tsin, others at Hong Kong. Districts were without pastors, and seminaries without professors. Fortunately, many of those first called to the mobilization returned, only a few having been found fit for service.

A missioner in Canton writes in the name of Bishop Raysssore:

A good number of missioners have responded to the order of mobilization, to go to Tien-Tsin or France. Those whom age or infirmity has kept to their posts are most industrious in taking care of the vacated districts without neglecting their own.

Bishop Bigoler, of Western Tonkin:

We have felt and we feel yet, the blow from the war. Nine of our missioners have been drafted; seven are chaplains in the military hospital of Hanoi, and two have been sent to France.

Bishop Eloy writes from Middle Tonkin:

In April and May, 1915, several of our confrères were drafted.

Bishop Jeanningros writes from Eastern Cochin-China:

The absence of our confrères, sick or mobilized in France, embarrassed us much at the beginning of 1915, but how much more since the mobilization took away eleven more of our youngest missioners! We number at this time sixteen mobilized and four sick—making a loss of 20 missioners. Our progress is greatly impeded by this lessening of our missioners, and, humanly speaking, the situation seems critical in some places. In fact, many new stations recently founded are badly prepared for work. Will not the devil judge it a propitious time for attacking us?

Bishop Bouchut writes:

The principal cause of the diminution of results is, first, the uneasiness produced by the long war. Though quiet and loyal to France, the native population await with a certain anxiety the end of the war and the renewal of consequent prosperity. A second cause is the departure of eight missioners taken away from us by the mobilization, who are in France or Saigon.

Bishop Perros, of Siam, writes:

Last year's work was difficult. The mobilization took from us thirteen missioners and nine brothers. Several missions are without priests, and the catechists' school must be closed.

Bishop Barrillon, of Malacca:

It is by a miracle of Divine Providence that our dear mission has not been disorganized: "Misericordiae Domini quia non sumus consumpti." In fact, of the 42 missioners who formed the apostolic batallion of the diocese of Malacca, there remain actually only twenty-two to face all the needs of the holy ministry; mobilization has taken away twelve, and death four.

Bishop Cardot, of Middle Burma, writes:

I record with grief the lessening of the missioners here during the year. Mobilization, death and sickness have made a void impossible to fill.

Bishop Prudhomme, of Laos, writes:

During the last year, our personnel has been considerably reduced by mobilization and sickness. Six missioners have been mobilized.

Bishop Morel, of Pondicherry:

For five months the mission of Pondicherry did not suffer from the war, the order for mobilization having been suspended in French India, but in January 14 missioners and a brother of St. Gabriel left for France. In August two other missioners and a brother left to defend their country. In consequence of these departures, I have placed one missioner where there had been two, and have made five districts out of what had been ten, uniting two districts under

one head. In this way the work is carried on in a certain degree satisfactorily, if not as completely as before, but God alone knows at what cost and trouble for the heads of the increased districts and the pastors deprived of assistants.

M. Teissier, the temporary superior of the Mysore Mission:

During the year trials of every kind exercised the zeal of my confrères. In August four missioners left to aid their country in distress. In November three confrères, natives of Alsace-Lorraine, were obliged to take refuge in Pondicherry, which is French territory.

Bishop Roy, of Coimbatour:

Returning to Coimbatour at the time of great heat and after having made my *ad limina* visit, I found my diocese deprived of a certain number of apostolic workmen. Five were mobilized in France. M. Sabot was snatched by death in the flower of his age, when he had worked only twelve years in the mission field. A month after my return M. Blandard fell on the field of honor of Holy Church after being forty-nine years on the mission. Three other missioners have since been mobilized, and perhaps the end is not yet. All these losses have caused a real hurt to the work of evangelization.

M. Hinard, Secretary of the Paris Seminary, says:

To-day we number nineteen (19) killed, eight (8) prisoners, and about twenty-five (25) wounded. We sent to the missions (in the spring) three new missioners. To-day, December 31, our community numbers fourteen (14) aspirants, who follow the course of the Catholic Institute.

Let us note here that the Paris Seminary usually has over three hundred (300) aspirants. When this report was issued they had only fourteen (14), and were not carrying on their own courses of study but were sending their aspirants to the Catholic Institute. The Seminary of Paris is in truth almost closed.

These letters give a fair picture of the mission field. They represent the missions deprived of twenty to twenty-five per cent of the European missioners and a large part of their material resources, and struggling with partial success to hold matters together till the coming of better times. They em-

phasize the fact that the missions will not for many years be able to fill the gaps which must constantly increase. At a time when the missions should be making progress by leaps and bounds, when China and India and Africa might have been gathered to the Church yearly by hundreds of thousands, the missions are not able to hold their own, but are being forced backward to the detriment of millions of souls. The American Church is the sole church on the face of the earth that to-day can do anything effectual to save the missions and put them forward. The eyes of the whole world are upon us, and it is to be feared that too many of us fail to realize our responsibility. There are, however, signs of an awakening. The money receipts for the missions are increasing and vocations to the missions are gradually becoming more numerous. It is easy to understand under existing circumstances the words of Propaganda in transmitting through His Eminence Cardinal Farley the *Decretum Laudis* of the Maryknoll Seminary: "The Catholic Foreign Mission Society of America seems providential".

THOMAS F. PRICE.

Maryknoll, Ossining, N. Y.

Analecta.

SUPREMA SACRA CONGREGATIO S. OFFICII.

Decretum circa Matrimonia Mixta nulla ex capite Clandestinitatis.

Ordinarius Dioecesis N., obtenta iam facultate sanandi in radice matrimonia mixta, nulla ex capite clandestinitatis quia non celebrata ad normam Decreti *Ne temere*, quando pars acatholica renuit se sistere coram parocho catholico, quaerit nunc:

(1) Utrum quando pars acatholica non renuit se sistere coram parocho catholico, renuit tamen omnino praestare debitas cautiones, providendum sit per dispensationem et renovationem consensus coram parocho catholico passive se habente, vel potius per sanationem in radice: et quatenus providendum sit per sanationem in radice

(2) Utrum facultas sanandi in radice in hoc secundo casu comprehensa censenda sit necne in facultate iam obtenta sanandi in radice matrimonia mixta, nulla ex capite clandestinitatis, vel

(3) Utrum peti debeat an non nova facultas a S. Sede.

In plenario conventu Supremae Sacrae Congregationis Sancti Officii habito feria IV, die 20 nov. 1912, propositis suprascriptis dubiis, Emi ac Rmi Dñi Cardinales in rebus fidei et morum Inquisitores Generales, omnibus mature perpensis, respondendum decreverunt:

Ad 1^um^ *Negative* ad primam partem, *affirmative* ad secundam.

Ad 2^um^ Non comprehendi.

Ad 3^um^ Provisum in secundo. Et supplicandum SSmo ut sanare dignetur in radice matrimonia ex hoc capite nulla quae usque adhuc invalide ab Episcopis sanata fuerint.

Et sequenti feria V, die 21 eiusdem mensis, SSmus D. N. D. Pius divina providentia PP. X in solita audientia R. P. D. Adsessori eiusdem Supremae Sacrae Congregationis impertita Emorum Patrum resolutionem benigne adprobare et confirmare et sanationem in radice matrimoniorum quae ex hoc capite nulla usque adhuc invalide ab Episcopis forte sanata fuerint largire dignatus est.

Contrariis non obstantibus quibuscumque.

Datum Romae, ex Aedibus S. Officii, die 22 decembris 1916.

ALOISIUS CASTELLANO, *S. R. et U. I. Notarius.*

SACRA CONGREGATIO CONSISTORIALIS.

AD REV.MOS ITALIAE ORDINARIOS: DE ORDINATIONE CLERICORUM MILITARE SERVITIUM OBEUNTIUM.

Ut ius certum omnibusque perspicuum statuatur circa ordinationem clericorum, qui, bello hoc perdurante, militare coacti sunt, SSmus D. N. Benedictus PP. XV, de consulto peculiaris coetus S. R. E. Cardinalium, declaravit et statuit:

(1) Vetitum omnino esto, gravissimis de causis, quemlibet clericum, qui militaria stipendia faciat, vel ad militiam mox vocaturus praevideatur, etsi aliunde dignum et idoneum, ad sacrum subdiaconatus ordinem promovere; et super huius prohibitionis observantia omnium, ad quos spectat, conscientia graviter oneretur;

(2) quod vero attinet ad ulteriorem ordinationem eorum qui in sacris iam sint constituti, si in eisdem ut supra adiunctis versentur, recurrendum est ad respectivas Sacras Congregationes, quae in casibus singulis, necessitate aut alia gravissima causa intercedente eaque comprobata, legitimo insuper studiorum cursu ab ordinando emenso et proprio Dioecesis aut Religionis Ordinario postulante, opportune providebunt; semper tamen sub conditione ut candidatus congruum temporis spatium obtinere queat, quo per spiritualem recollectionem ad sacram ordinationem digne se disponere valeat;

(3) hisce omnibus servatis, ad petitionem Ordinarii loci aut Religionis qui ordinandi sit proprius, fas esto Ordinario

Castrensi clerico, ratione militiae sibi subdito, testimoniales litteras elargiri.

Haec porro SSmus D. N. publici iuris fieri et ab omnibus ad quos pertinet servari iussit, contrariis quibuslibet minime obstantibus.

Sacra autem Congregatio, praesentis Decreti publicatione usa, universos sacrorum per Italiam Antistites monet ac vehementer hortatur ut clericos, qui ad militiam vocati sunt vel erunt, diligentissima sollicitudine ac vigilantia prosequantur iuxta Litteras circulares a se datas die 16 iunii 1916.

Datum Romae, ex S. Congr. Consistoriali, die 2 ianuarii 1917.

✠ C. Card. De Lai, Episcopus Sabinen., *Secretarius.*

ROMAN CURIA.

Pontifical Appointments.

30 November, 1916: The Right Rev. Theophile Meerschaert, Bishop of Oklahoma, made Assistant at the Pontifical Throne.

5 December: Mr. Edward Eyre, of the Archdiocese of Westminster, made Commander of the Order of St. Gregory the Great, civil class.

21 December: Monsignor Henry Parkinson, of the Archdiocese of Birmingham, made Protonotary Apostolic *ad instar participantium.*

30 December: Senator Hippolite Montplaisir, of the Diocese of Three Rivers, Canada, made Commander of the Order of St. Gregory the Great, civil class.

The following have been made Domestic Prelates of His Holiness:

12 November: Monsignors Stanislaus J. Doucet and Michael A. O'Keefe, both of the Diocese of Chatham.

3 January, 1917: Monsignor James Dunne, of the Archdiocese of Dublin.

13 January: Monsignors Daniel J. Riordan, Francis J. Bobal, Stanislaus Nawrocki, Edward A. Kelly and Francis A. Rempe, all of the Archdiocese of Chicago.

16 January: Monsignors William A. Browne, Thomas S. Keveny, Daniel Francis Curtin and William P. Fitzgerald, all of the Diocese of Albany.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

SUPREME S. CONGREGATION OF HOLY OFFICE decides that in mixed marriages, when the non-Catholic party is willing to wed in the passive presence of the parish priest, but is unwilling to make the customary promises in favor of the Catholic religion, a *sanatio in radice* is required for the validation of the contract, without dispensation or renewal of consent.

S. CONGREGATION OF CONSISTORY forbids the ordination to Sacred Orders of candidates who are in the Italian Army or are likely to be called to war. As for those who are already in Sacred Orders, special recourse is to be had to the Holy See, in each case, before ordination to priesthood. This rule is now given to the Bishops of Italy; but it indicates the Holy See's disapproval of the calling of priests to the colors.

ROMAN CURIA officially announces recent pontifical appointments.

ET SICUT SERPENTES—PRUDENTES.

It was the second morning of the Forty Hours' Adoration. The morning's work was practically over. The celebrant was at his breakfast and we all gathered in the dining-room to keep him company. The atmosphere of democracy that the Catholic religion spreads round its priests and people was heightened by the rurality of the place of gathering — the church is located legally by its township; its seal bears the same testimony to its situation.

Father Joseph, the celebrant, was eating his breakfast. He has to his credit a good appetite, a very kindly smile, and all manner of winning traits, a face that is almost wholly unattractive, a few years in the priesthood, a partly bald head, and a mind that is a crystal reservoir, from which—if one is fortunate enough to throw open the sluices—there tumble out flashingly torrents of clearest thought.

Father Tom, the preacher, was smoking his morning cigar. (I am chronicler and I must devote more than a line or two

to him.) He has a striking face. His eyes are clear and blue with a splash of gray, and somewhere about them is a flash and a sparkle not unlike Sirius on a December night. Beyond those eyes sit wisdom and judgment. When he opens his mouth to speak in sermons or in conversation, the hearers look into his eyes and pay the tribute that humans pay when one of their kind is saying things worth while. His size is the full measure of a man; he is so big that other bignesses do not trouble him, and this is at the bottom of his one great fault. He is too frank. Excessive frankness—which comes from big men, as it usually comes, without the meanness and smallness of flattery—is a fault.

The others in the gathering were Father Tim, the silent but wise, the holy man of the assembly; Father Michael, and the chronicler, *indignus ego.*

The discussion of which this is a record began at nine-fifteen, and Father Joseph began it.

"Michael says," he began, "that he thinks we are too careless in the things we say to each other; we do harm by this carelessness. We talk too much."

Father Michael was silent. He looked down as the others turned toward him, and left the room on some pretext or other.

When the outer door was heard to close, Father Tom, the preacher, interrogated: "What does he mean?"

"Get him to open up," said the celebrant, sipping his coffee. Balancing the cup in mid-air, he went on: "He has some theory or other on the subject; in fact, he has theories on most subjects. If we can get him partly angry, put him and his theory on the defensive, we may learn what he means. What do you say? Let's fire the magazine."

We moved into the office. Father Michael came in and took his seat in the swivel-chair at the desk.

"Ryan," said Father Tom, "I maintain that it is unfair to make the statement 'that we talk too much' and then leave the thing hanging in the air."

Ryan shifted uneasily but said nothing.

"Such a course," continued the other, "is paralleled in the instance of those imprudent men and women who carry a conversation about another to a certain point and then remark

that they know certain other things that might be said, but it would not be prudent to say them. Such a remark is a thousand times worse than any positive definite statement they might make. It leaves a most harmful suspicion in the minds of others. It is vague and may mean anything from missing morning prayers down through the Decalogue to covetousness. I contend that your statement, mere statement, that we do harm by our carelessness, is unfair and harmful because vague."

"Yes," added Father Joseph, "he says we sin by talking too much. I cannot see that that is any worse than talking too little, uttering what are perhaps false theories and leaving them immediately."

Ryan looked out of the window. He held a cigar in one hand and a small blotter in the other; he burned himself with the cigar and dropped the blotter. There was a noticeable tremble in his fingers.

Father Tom proceeded to increase his discomfiture and applied more torture. I—for a moment—began to doubt his wisdom. Yet he laid on the lash.

"I repeat," he said, "that you do more harm by mere statements of such theories than all of us combined by our lack of thought and consequent carelessness in speech."

Ryan still remained silent.

"You would think," said Father Joseph, "from this assertion of his that every time we say a thing, we move others, change their mode of thinking. I have an idea that Ryan thinks that everything *he* says is important, and coming from him will exert a tremendous influence on all his hearers. Of course, if I were so influential and if my thoughts were as weighty as that, I should exercise prudence as he does and become dumb."

The fuse was ignited and was sizzling toward the magazine. The room was full of smoke and our eyes began to smart. Ryan rose and opened a window and a transom across the room. He came back to his chair, swung toward his desk, and swung back on the swivel-chair, then moved from side to side on its pivot.

The preacher winked at the celebrant and then said—

"Oh, I see, the theory amounts to this, then: For most of us it doesn't matter what we say, but the few like Ryan must be careful even to perfect dumbness."

The fuse sputtered into the magazine and things blew up. I must change my metaphor—the engine began, it sputtered and coughed. I must change again—there was evidence of a coming rush of words and ideas—like people coming out of church, as Swift says—so many that they choked the exit. I began to understand in part at least what G. K. C. meant when he spoke of "the huge helplessness of complete conviction."

"I—I didn't begin this," said Ryan. "There's the cause of it all"—pointing to the celebrant. "You are my guests and I do not want to argue. But we must now; the thing has gone too far to allow it to be brought to a stop. Where will we com—begin?

"What we said goes back to the—the doctrine of influence. I dislike to begin a thing of this kind. We may be more in the dark at the end. We may be obscure, and obscurity is destructive. We must, in this thing, deal with subtleties and that is dangerous.

"This is not a question of *my* influence. My influence has little or nothing to do with it. My influence or yours—it is the gift of God—is great or less as the case may be, and it will take its place in the line wherever its greatness and its importance warrants.

"The thing is a mere question of the doctrine of influence in general, yours, mine, everyone's, the mutual influence exercised by one on another. This doctrine might be stated thus: Everything that one says to another has in it the possibility, in multitudinous instances the probability, in numberless cases the certainty, of influencing that other in his thoughts, and consequently very often in his acts. This must be admitted."

"Of course," said Joseph, the clear-minded, "anyone will admit that we can and do influence others by our words and acts."

"We must admit it," said Ryan. "It is on this that the whole complex machinery of social intercourse is founded, the mutual influence of one man on another. I say men forget this and mouth all manner of imprudent things."

"The question is," said the clear-minded one, "not about influencing wavering, half-educated or poorly-educated men, but of influencing *sacerdotes*. You said we do harm by our carelessness when conversing with each other."

"Exactly," said Ryan; "either we do not know in all its ramifications the influence our words may have, or knowing this we forget."

"That may be true," said Joseph, "so far as our influence over the layman is concerned, but it seems to me that the matter is quite different when we are dealing with *sacerdotes*."

"There is hardly a whit of difference, for we are human, subject to the same laws that other humans are subject to. We have a mental constitution that is the same."

"There is where a distinction must be made," persisted Father Joseph. "Priests are men bred and reared on certain fixed principles, on a certain definite philosophy. They are a hard-headed lot when it comes to a change of opinion. We are accused of excessive conservatism. Priests are fixed in their opinions, even to a degree of stubbornness. And it is a most difficult thing by mere words to bring about in them a change of mind."

"You admitted the doctrine of influence," said Ryan. "Will you admit that it operates even when we deal with educated men with fixed principles, with stubborn men who have the name of being ultra-conservative?"

"I admit that it can operate; I admit even that it does operate," said the other; "but I fail to see how mere words can be harmful, can lead to a change of thought, of conduct, or of outlook on life. There are doubtless men in the priesthood of mediocre or less than mediocre talent who might be easily moved by our words; I'll grant that—"

"The law of influence," broke in the other, "or whatever we may call it, strange to say, does not confine itself in its operation to men of that class. I have known men of that class who were immovable, others who were easily swayed. I have known mediocre men who were moved, others immovable—these are the only real P.R.'s. And strangest of all, I have known, and you all know, men whose intelligence is almost angelic, wizards of knowledge, possessing every characteristic that would assure success in pastoral, social, and in-

tellectual life; some of these were Gibraltars, others were taken in by every high-sounding phrase and were led into devious ways of thought and conduct by a mere array of words oftentimes set up by doctors of this, that, and the other—from medicine up through the list. What does all this indicate? This, that the rule is not fixed. Influence is not confined to a particular kind of men, or to men of certain degrees of talent. It works in an uncanny fashion, sometimes where you least expect it.

"Instances could be given—we must not mention names—but you know them, Father Tom, and you, Father Tracey. You were a participator and you know what I say is true. You and I, Tracey, and others have said things in a crowd. There were in that crowd men who were susceptible of change. They were moved by our quibbles, our sophistries, and our speciousness.

"We said things lightly, carelessly. We enunciated things by a sort of backward process of thought, saying oftentimes the very reverse of what we meant. We did this merely to amuse, to startle, to enliven things, to create a laugh. There were men within hearing, who, one would think, could follow most intricate thought—considering their education, talents, and training; yet, we found later on, perhaps a week or a month, perhaps longer, we found the things that we had said, had been set up by them as standards and they were modeling their conduct on these things."

"Yes," said Joseph, "but isn't it possible that men of that kind were only waiting for something to justify them in their acts. They would have acted thus under any circumstances."

"Well—perhaps," said Ryan. "But what is this thing, after all, but willing, the process of willing, the process of judging. Isn't it the balancing of reasons on this side against reasons on that? A putting of things in the scale? Does there come a time when the balance is a real balance, almost a perfect balance? Would it be justifiable in me if I were to throw that balance? It isn't always ponderous things that throw the balance in the wrong direction. It may be a small thing, like the inability to make distinctions, lack of knowledge, or a restricted vision."

"Your theory sounds plausible," said Joseph, "but it is so indefinite that it is likely to make a man so anxious in his prudence that he would go about with sealed lips, fearing to utter a word because perchance he might throw the straw that upsets the balance. It is an extremist's vision, and therefore wrong."

"If it is extreme, it is wrong," said Ryan. "The extremist, being radical, is wrong; his judgment skirts the edges, and is not, as it ought to be, *in medio*. He is ever near Scylla or Charybdis, near disaster. But the thing is not extreme."

"It is, the way you put it," said the other.

"I have not been clear. I do not know whether I can be clear, but let us see. You have admitted the doctrine of influence; you have admitted that some kinds of men are so influenced. I contend that some of us are not mindful, first of the doctrine of influence. We forget that we influence others and others influence us. Have you not forgotten this in your dealings with others? Haven't you postponed things like getting others to do what is right merely because you feared your words would have no effect? Have you not noticed in certain instances, that when you did go about—moved perhaps at the last by the stress of urgent duty—when you did go about trying to influence others to change, have you not found it took surprisingly few words of yours to bring about even large results? Have you not gone along, in your own mind—for a long time—doing things in a certain way, then suddenly because of some one's words have you not changed and have you not done those self-same things in an opposite way or dropped them altogether? This is open to the charge of obscurity and of indefiniteness. But this certainly is true—there is such a thing as the doctrine of influence; and it operates constantly, and it seems to me to be an axiom that *it is remarkable how easy it is to influence even seemingly strong men.*"

Father Tom stirred a little, leaned forward in his chair and began to speak.

"I admit," he said, "that one must be careful, and that lack of that carefulness would be imprudent, sinful even, when there is question of sinful or scandalous talk."

"Certainly," said Ryan.

"Again I admit that, if from experience you know, as you have stated, that there are certain men among your listeners, men who have been and usually are easily influenced, then you must be careful and you should not state things that are likely to move them in a wrong direction."

"Yes," said Ryan, "and the reason is this: These men are unable for one reason or another to go only so far as you intend them to go; they will take your words and stretch them and their significance. They take your words; hold them firmly fixed in mind, hastily and quite wrongly; skip about mentally corroborating those words and conclude from this hasty corroboration that what you say is true. It may be true, but it may likewise be untimely and dangerous and too big for them for one reason or another."

"Very well," said Father Tom. "I admit these two rules, as rules of prudence; but when it comes to things that in themselves are harmless I cannot admit any necessity for exercising the carefulness that you demand."

"You admit," said Ryan, "what we have called the doctrine of influence."

"Yes," said Father Tom.

"You admit, so do we all, that we are not dealing with the question of sinful or scandalous talk."

"Yes," said the other.

"You admit, further, that when we know from experience that there are men in the company who are easily influenced, we must go on with extreme caution."

"Yes."

"Will you admit that men, even so-called strong men, are easily influenced?"

"I hesitate to accept that," said the other.

"Try it out, both by observing the effect of your words on others and by introspection. Will you grant a further distinction? It is possible that where there is a question of things which in themselves are harmless, such things may be harmful to another. Such things may throw the balance in the wrong direction. Here are some things that belong in this category—a true thing but untimely; a true thing but too big or too subtle for all those present; a theory that is specious—well enough as a joke, perhaps partly true, but from the nature of

the case incapable of substantiation; or principles which you use for your guidance and which you can use and use well and rightly because of your clear thought or ability to deal with subtleties, but principles which in the possession of others might prove disastrous both for themselves and for others. Do you grant this?"

"Yes."

"Very well. In such cases must not a prudent man in a company which is unknown or little known to him, among those whose mental cast he does not know, must not a prudent man go carefully? It would be well with all of us if we approached all these conversational grade-crossings and observed the warning, *Stop; look; listen!* Danger may be there. It may not be there in such uncertain and dangerous situations. It is well to exercise caution. It is not prudent to go forward pell-mell and take a chance. It is prudent to move with extreme caution, measure our words, looking in every direction to see whither they lead, whom they may strike. It is prudent to talk of light and indifferent things or even to remain silent rather than court the danger of directing others into devious ways, ways that are untried, labyrinthine, and for them dangerful."

The only sound in the room now was the ticking of the clock.

"It has happened to you, to me, to all of us, now in the midst of great excitement, again in times of great calm, in the day or in the silence of the night, that what So-and-so said came along in the trooping cavalcade of thought, stood out, arrested our attention, and we have—for it is human—skipped about seeking corroboration for his words. Sometimes fortunately, thank God! we struck the blank precipice of *distinguo* and were stopped in our course. But sometimes, perhaps, we have skipped about hastily, found what at the time seemed corroborative—and who knows how long we remained under the baneful influence of the other man's words, and who shall measure the harm that resulted? G. K. C. has said a thing that is apposite here: 'Life is full of a ceaseless shower of small coincidences—this is what lends frightful plausibility to all false doctrine'.

"We have all heard men in gatherings make statements that were positively disastrous. We have heard these men going on, as someone says, like Tennyson's brook, forever; but, unlike the brook, leaving behind a trail of wreckage. These were clever and brilliant men. But part of cleverness and brilliance ought to be prudence. We must deal in our conversations with what Newman calls "the wild living intellect of man". Alongside of it is the perverse will of man; and will and intellect are apt to run hither and thither. In religion we have Infallibility to hold us in bounds; in other things we must move with extreme caution and be—"

And Father Tom said, *"Sicut serpentes—prudentes."*

"There is one more word," said Ryan. "I want to ask a question. Will you grant that men, even strong men, with remarkably strong minds and remarkably strong wills, will you admit that even these are in many, O so many, instances very easily moved?"

There was hesitation on the part of all, and none would admit this astounding proposition. But I noted carefully that the one who propounded the question laughed behind his eyes, and gave every evidence that he at least was profoundly convinced that what he said was not a paradox but a truth. I have wondered since, is he right?

It was twelve when the discussion ended. I hope I have put down the essentials correctly.

Father Tom, with his usual frankness, said at the end:

"Father Ryan, some day you will write a book."

"If I do," said the other, "it will go on the Index, with a *laudabiliter se subjecit.*"

We all laughed as we rose to say the Angelus.

JOSEPH CLANCY.

Loogootee, Indiana.

INSTRUCTING OUR CATHOLIC PEOPLE.

To the Editor, THE ECCLESIASTICAL REVIEW.

The suggestion of "C. M." in the January number of the REVIEW is very timely and ought to stimulate interest. I think it is the experience of most priests that our Catholic people are often woefully ignorant of their religion. When

they learned their Catechism as children, no one would expect from them more than a child's understanding of it. The misfortune is that they never aspire to anything higher than that, even when they do not forget all that they have ever learned. But if they have had the calamity to have been brought up in a school where no religion is taught, and have for any reason been neglected, the priest often finds that they are little better than pagans. And there is a danger that they will remain pagans, unless some means are found of constantly instilling into them, and making them familiar with, the great truths of faith. It happens sometimes that such people, by the grace of God and by the force of good example, become good practical Catholics, as far as going to Mass and the Sacraments are concerned; but on occasions when they might with good results give an account of the faith that is in them, they are dumb, because they have not sufficient knowledge of their religion to explain, or even to state, it to inquirers.

Some years ago I had many a chat with an old priest on this subject. Over forty years ago he began the practice, which is now made compulsory in the diocese to which he belongs, of giving a five-minute instruction on the Catechism at every Mass at which no sermon was preached. And since I have myself been in charge of a mission, I have tried to carry out his ideas. I can safely say that the short explanations of the Catechism at each Mass, lasting from five to ten minutes, have given the people a better interest in their religion and have opened to them a treasure-box, which they had always in their hands but did not know what it contained. I shall, I trust, be pardoned for giving one example. On one occasion, when I had been sent to "supply" in a mountain village, I had explained in simple and homely language what the Mass was: Calvary renewed, with Jesus Christ the real but hidden priest, with whom we are united at Mass, and therefore of infinite value in its four ends. What was my surprise next morning when, as I was about to leave my mountain flock, a deputation waited on me, to thank me, in the name of the congregation, for teaching them what they had never known before, though they were all good, practical Catholics! There was nothing eloquent in my short instruction, nor could I be guilty of eloquence if I tried. Just a

simple and homely explanation of what the Catechism taught. This, and many another like, experience has confirmed me in my resolution never to omit the short explanation of the Catechism at every Mass.

If I might make a suggestion, I should go further than C. M., and would not merely set myself "to proclaim frequently and distinctly the great truths of faith"; I should mark off in sections the whole of the Catechism, so that, by a five-minute instruction on the Catechism every Sunday, I should have completed the whole of it in three or four years.

I venture to think that my brethren in the ministry will not consider this suggestion at all unpractical or too burdensome. A five minutes' instruction every Sunday on the Catechism will certainly not entail much extra labor to a priest who has time after time explained the whole of the Catechism to converts. The fruits of this will be visible in a short time.

England. E. R. J.

CATHOLIC FEDERATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the March number of the REVIEW, Mr. Anthony Matré K. S. G., commenting on my proposal for a Lay Union in the January issue, takes the position that all the qualifications of a Lay Union are embodied in the American Catholic Federation. Although Federation has been existent for fifteen years, it has meant nothing as a parish factor in the South. From my conversations with the clergy in various sections of the country, and from comments reaching me since the Lay Union article was published, there is no doubt in my mind that a need is greatly felt for a unified organization of all the Catholic laity in America. If Federation has embodied all the qualifications for such an organization, this need ought to have been supplied by Federation's fifteen years of continuous life. The fact is, Federation did not embrace all the qualifications in developed activity, because, centering its efforts chiefly on federating societies and not parishes, it did not enroll the entire Catholic lay body.

Mr. Matré, referring to the writer, says: "The author is probably not fully acquainted with the aims and purposes of

Federation"; and he sets forth the program of its National Organization Committee issued to the Bishops on 15 January, 1917. Since my article was written in October, 1916, Mr. Matré was right in stating that I was "not fully acquainted with Federation's aims and purposes", for this program is a new venture, notwithstanding previous Constitutional provision for parish membership.

The Second Plan in this program—Federation of Parishes—is in principle the Lay Union that my article proposed. Mr. Matré says, "We want no new societies when the old are capable of doing the work when properly supported". He is right. The Lay Union proposed by my article needs no new society to give it reality. The Catholic Federation already has organization, finance, enthusiastic supporters, prestige, and achievement to lend weight, influence, and expansive breadth to its action, and I say heartily, let Federation inaugurate the Lay Union.

This Second Plan of the program—Federation of Parishes—is the most efficient means Federation may use to unite the entire Catholic lay body. I would like to offer the following suggestions:

1. The Second Plan of the program above mentioned reads in part, "The bishop to request every parish in his diocese to join the Diocesan Federation". Why seek the bishops' *licet* when his authoritative *fiat* may as easily be secured? Why aim at an episcopal "request" when an episcopal command will prove more fruitful beyond measure? If episcopal action is limited to "request", the process of persuasion will have to be employed with every individual pastor. Let the voice of Federation solicit the action of episcopal authority, not merely of episcopal patronage.

2. The parishes must be organized into societies holding meetings independent of religious services. If such organization is not effected, action in concert will be hampered; unified sentiment will be hard to secure, and there will be no compact means of leavening local sentiment. Thus when the delegate or delegates return from diocesan or national conventions, the physical contact of an organization meeting is indispensable if the sentiment of the convention is to be diffused. The same is true for transmission of parish sentiment

to the conventions. Parish organization, therefore, must be effected with complete staff of lay officers.

3. Let Federation focus its larger influence and energy to federate parishes, not societies. If every Catholic society in America were federated and represented, the aggregate would still fall short of the entire Catholic lay body. With Federation's aim directed upon the parishes, a Lay Union becomes realized.

The writer's plea in the January REVIEW for "a few enthusiastic promoters" to inaugurate the Union, excluded no organization or unit already working within the Church. No more capable "promoters" than Federation can be desired. Federation is the logical organ and the writer is only too happy to concur in its endeavors.

AMBROSE GALLAGHER, O.S.B.

Savannah, Georgia.

A CATHOLIC LAY UNION.

To the Editor, THE ECCLESIASTICAL REVIEW.

The article of the Rev. Ambrose Gallagher, O.S.B., in the January issue is a clarion call from the persecuted land of Georgia that is intended to lead one on to a just appreciation of the hostile forces that are being marshaled against the Catholic Church and its ideals under the guidance of independent Libertine Guardians or organized Guardians of Liberty.

Let me refer your readers to a Catholic Truth Society pamphlet that may illuminate some important phases of the question of a Catholic Lay Union in the United States.

In the C. T. S. series of 1908, Vol. LXX, we find *Study Clubs for Workingmen* by Fr. Martindale, S.J. This article advocates a Catholic Lay Union in England with the same internal arrangement as that proposed by the learned Benedictine, viz. individual clubs united in local groups and the work of all stimulated and coördinated by National Congresses. These study clubs suggest as a common working basis the social question in all its branches. It is impossible to go into all the details of this organization, and an attempt to outline its origin, formation, and development would be useless, with

the original pamphlet in easy reach of all our Reverend Clergy.

Is the study club expedient and feasible? The strength of the French-Canadians, praised by Anna Sadlier in the *Catholic World*, is mainly derived from such an association.

There is one notable difference, seemingly irreconcilable, between the plans of the Rev. Ambrose Gallagher and the operation of such clubs. Our Georgia Benedictine wants every adult Catholic *ipso facto* to be a member. It seems as though this, and this alone, causes him to find the work of the Knights of Columbus and Catholic Federation inadequate. While it is very desirable that every adult Catholic should be a member of a Catholic organization, the results already achieved by other associations show that this is not absolutely necessary.

This much can be said of the plan adopted by French and English study clubs: they have succeeded, with a minimum of friction and a maximum of efficiency, if we can judge by report. They have drawn profit from the well-written pages of various Catholic publications; and without finding fault with other Catholic associations, without belittling their power for good and the results they are accomplishing, these study clubs hold a salient position in the front line of lay defences of the Catholic Church and its ideals.

Can such an organization be amalgamated into a national association in the United States? Can it be made to serve the purpose of the Lay Union that the Rev. Ambrose Gallagher has suggested?

A STUDENT OF THEOLOGY.

Canada.

EMPTYING THE CIBORIUM.

Qu. A priest whom I know to be careful in such matters, is accustomed to empty the consecrated hosts from a ciborium that he has been using into another containing newly consecrated hosts. I have been told, or I have read somewhere, that this is forbidden by the rubrics. Kindly inform me what the correct custom is and what rubric determines the matter.

Resp. The practice referred to is expressly forbidden by the rubrics of the Roman Ritual. Title IV. "De Sanctissimo

Eucharistiae Sacramento" has, n. 7, this prescription: "Sanctissimae Eucharistiae particulas frequenter renovabit. Hostiae vero seu particulae consecrandae sint recentes; et ubi eas consecraverit, veteres primo distribuat vel sumat." This makes it a matter of obligation first to distribute or consume the consecrated particles in one ciborium before beginning to distribute those in the ciborium newly consecrated. Lehmkuhl, commenting on the rubric of the Ritual quoted above, remarks: "Id igitur in renovatione ciborii ante omnia notandum est, *ne umquam recenter consecratae hostiae aliis addantur;* sic enim summum periculum inducitur, ne una alterave particula ultra modum diu servetur, atque ita lex renovandi sacras species illusoria evadat".[1]

"BLESS ME, FATHER," ETC.

Qu. One of the Sunday School teachers, preparing the children for their first confession, asked me the correctness of the usual formula, "Bless me, Father, for I have sinned." She thought it strange that the penitent should ask a blessing because he had sinned. On the spur of the moment, I answered that the formula was equivalent to "*Forgive* me, Father, for I have sinned." Was this correct?

Resp. We think that our correspondent was not happy in his impromptu interpretation. There is no need to make the request for a blessing mean a request for forgiveness. The penitent, conscious of having sinned, asks a blessing that he may make a good confession. This is clear from the words of the blessing itself. "Dominus sit in corde tuo," etc.

SHORTER FORM FOR BAPTISM OF ADULTS.

Qu. Some time ago, the bishop of the diocese gave us the faculty of using in the baptism of adults the following short form:

Sacerdos: Quid petis ab Ecclesia Dei?
Resp. Fidem.
S. Credis in Deum Patrem omnipotentem, Creatorem coeli et terrae?
R. Credo.
S. Credis in Jesum Christum, etc.
R. Credo.
S. Credis in Spiritum Sanctum, etc.
R. Credo.
S. Vis baptizari, si non es valide baptizatus?
R. Volo.
S. N. N. si non es baptizatus, ego te baptizo, etc.

[1] *Theologia Moralis,* Vol. II, n. 178, note 2.

What I would like to know is whether this form may be used, omitting the conditional phrases, when the priest is convinced that the person never was baptized. Most of our converts here never received any form of baptism.

Resp. The shorter formula mentioned by our querist is cited by Sabetti, in a note at page 554, as having been granted "quite recently to some bishops for a period of five years, with the power to extend it to all their priests". In the REVIEW, Vol. LI, the petition for this favor and the indult granting it to the Ordinaries of the province of Philadelphia are printed. The date of the indult is 4 January, 1914. The petition for the indult asks for "the faculty to use the shorter form in the baptism of adults", making no mention of a previous doubtful baptism. On the other hand, the formula submitted with the petition indicates in the last two items that it is to be used in conditional baptism only. Unless an authoritative interpretation of the decree be given, we should lay stress on the "mind" of the petitioners apparently to apply the formula in the case of those who had already received baptism in some Christian sect. This seems to us to be what they requested, and the decree was granted *juxta preces*. Perhaps when, at the end of five years, the indult is renewed, it will be made clear whether the shorter form may be used also in the case of adults who have never been baptized.

SOME PRACTICAL QUESTIONS CONCERNING THE ENGAGEMENT CONTRACT.

1. Although there is no obligation to enter into an engagement contract, should the parties really intend to bind themselves to marry after some time, do they not *per se* and *sub mortali* assume the obligation of "sponsalia" according to what is required in the *Ne temere?*

2. In case they do not contract "sponsalia" according to the *Ne temere*, but do really intend to marry and as a sign of such fixed intention a diamond ring has been given by the young man to the young lady, may this ring be kept by the young lady in case the young man change his intention of contracting marriage for a reason which canonically would not dissolve valid "sponsalia"?

3. In this second case, suppose no ring had been given, no "sponsalia" had been made according to the *Ne temere*, no canonical reason existed to justify the breaking even of valid "sponsalia", may the young lady in conscience bring a breach of promise suit against the young man, and why?

1. If the parties really intend to bind themselves by a mutual promise to marry, and they understand that this can be done only by observing the formalities of the *Ne temere*, they will of course have to make the agreement in writing and before witnesses, as that decree requires. Should one or the other object to this formal promise, his or her sincerity may be reasonably doubted. De Becker in his commentary on the *Ne temere* mentions a peculiar case in which two young people promise to marry, but not having the opportunity at the time to make the promise in the legal form they make it orally with the express intention of complying with the formalities of the law later on. Were these two bound under grave obligation to make the legal engagement afterward? De Becker rightly says that such an oral promise with the condition to make it in legal form subsequently, is not directly declared null and void by the *Ne temere;* and he says that he would not urge the strict obligation of fulfilling the oral promise. In this case the obligation should not be urged, because the *Ne temere* demands a more public and solemn form of engagement. "Experience," it says, "has abundantly shown what dangers such private or secret engagements bring with them. In the first place, they are incitements to sin and the cause why inexperienced girls are deceived; and secondly, they give rise to discord and endless litigation." Though the new law does not expressly say that a prior agreement to make the legal engagement contract later on has no force, the purpose of denying validity to all agreements unless they are done in writing and in presence of witnesses is plainly against enforcing an obligation in such oral agreements. In Latin America, where the law of making the engagement in writing was in force before the *Ne temere* made it obligatory for the whole Church, authors were divided as to whether oral engagements were to be considered as binding in conscience, though they would not be recognized in the external forum of the Church. When the question was submitted to the S. Congregation of

Extraordinary Ecclesiastical Affairs, 5 November, 1901, the S. Congregation answered that such an oral agreement was invalid also in conscience. For the sake of the public weal of the Church the question of marriage betrothals is now removed from the sphere of private affairs, and no private agreements are recognized therein.

This does not say, of course, that a girl who, for instance, has been led into sin through a promise of marriage would not have a right to insist that the man make the engagement contract in legal form afterward. She surely can insist on it, provided she was really seduced. If, however, the sin was as much her fault as his, she cannot in conscience insist on his promise.

Cardinal Gennari in his commentary discusses the question of a one-sided promise of marriage where the other party does not pledge himself or herself. He concedes, however, that such promises are very rare, for the rule is that one party does not mean to bind itself without a corresponding obligation taken by the other party, at least implicitly.

2. When there is a spoken betrothal and even when an engagement ring is given to the young lady in sign of the sincerity of the promise, but the engagement is not made in legal form, the question arises whether or not the girl must return the ring and other valuables given her by the young man in case he change his mind without a serious reason. The gifts to the girl may be considered as either made in view of the intended marriage, or merely as proofs of friendship. If they are merely marks of friendship, the gifts pass into the possession of the young lady and there is no question of an obligation on her part to return them when the friendship is broken. But must they be considered as given conditionally, i. e. "provided we get married"? Not necessarily, though one may say that this intention is implied. Nevertheless, on account of the uncertainty of this condition as a *conditio sine qua non*, one would be seldom warranted in imposing an obligation. When the presents are of little value, they are generally to be considered as given in sign of friendship, because friends usually give those proofs apart from any question of marriage.

When the jewelry and other gifts are of considerable value and the young man severs his friendly relations after a mutual

spoken promise of marriage, without a grave reason, is the young lady justified in keeping the presents? In other words, does the party really sin against strict justice by breaking the oral engagement, so that the other has a right to be indemnified for damages resulting from such a broken engagement? It cannot be proved by any conclusive argument that the action of the young man in question is a violation of *justitia commutativa*, for, according to the law of the Church, the girl did not acquire a strict right to the marriage by the oral promise. Ignorance of the law does not enter into the solution of the case; for in nullifying laws the action is invalid even though one did not know of the conditions necessary for the validity of the contract. Thus, for instance, people who find out that their marriage is invalid, though both were in good faith, may either get a dispensation if that is possible, or they may separate, even though it may mean a great hardship for one or the other. Other instances, such as wills not drawn in legal form, might be cited where invalidating laws work hardship; still both the civil and ecclesiastical authorities insist on these laws on account of their importance for the public weal.

Some authors hold that the present law concerning engagements annuls the oral contract only in so far as the canonical effects are concerned, but leaves in force the natural obligation of a mutual contract, and therefore an obligation in conscience to stand by the agreement, or to stand for the damages caused to the other party if one of them without grave reason recedes from the contract. How does this square with the decision of the S. Congregation quoted above to the effect that oral engagements are invalid even in conscience? Notwithstanding this, the obligation of the natural contract is urged very strongly by some authors; for example, Heiner in his commentary on the *Ne temere*. They evidently consider the answer of the S. Congregation as not of universal force, since it is a response to a particular question for a particular country. Still, as the case under the *Ne temere* is the same as under the law of engagements for Latin America, it is difficult to see how the solution of the same case can be different.

The *jus naturale* in an engagement made orally is urged too strongly by the authors referred to, since it is certain that both the civil and ecclesiastical authorities in their respective

fields of jurisdiction have the right to determine under what conditions rights resulting from contracts shall become true rights.

3. Whether the party injured by the breaking of the oral engagement without a grave reason can in conscience compel the other to stand for the damages occasioned by such recession from the promise, cannot be stated with certainty. If a priest meets such a case in confession, he cannot deny absolution to the party who breaks off without grave reason an oral engagement and is not willing to indemnify the other party, nor can the confessor forbid the injured party to bring a suit of breach of promise if the party has really suffered by the breaking of the oral engagement.

It may happen that one party has by unjust means, lying and fraud, deceived the other party. If either of the parties is not sincere and makes the other believe by false promises that marriage is intended, and so lessens the chances of the other to get married or puts the other party to expense, the natural-law principles of justice demand compensation for damages caused by lying and deceit. The Church neither has the power nor the wish to free such a party from his or her obligation. This, therefore, is sure, that if one of the parties after an oral agreement to marry changes his mind, he must, as soon as the intention to marry the other party ceases, notify that party. If he keeps the other under the impression that he intends to fulfil the oral promise, from that time the company-keeping is dishonest and the deceiver is responsible for the injury caused. If, therefore, a young man should continue to pay court to the girl for a considerable time after he has decided not to marry her and whilst he may be secretly courting another girl, he will be liable for the wrong done to the young lady. He has put her to undeserved mental suffering, lowered her good reputation, exposed her to unfavorable criticism, and lessened her chances of a desirable marriage. She clearly has the right to bring a suit of breach of promise against the young man.

A confessor, if consulted by such a man, would of course have to insist that, lest injury be done to the girl, he is not free to give her up without a grave reason. Should he argue that, after having broken off with the girl, it would be impos-

sible to establish the former relation, he ought to be told that in justice he owes the girl compensation for the wrong done by his action. It may be necessary to defer absolution until he has repaired the injury. These matters should not be treated lightly, for Catholic young men and women must be given to understand that they have no right to keep company just for fun, as it is put at times. The matter is too sacred to be trifled with.

FR. STANISLAUS WOYWOD, O.F.M.

TAKING BLESSED ASHES HOME.

Qu. Kindly tell us in the REVIEW what you think of the practice, which exists in many places, of giving to the faithful some of the ashes blessed on Ash Wednesday to take home and give to those who may not be able to present themselves and receive the ashes in church.

Resp. It is clearly the mind of the Church that the faithful should have the ashes placed on the head or forehead in church, with the words " Memento, homo," etc. On the other hand, there is room for the contention that the ashes, like the other sacramental, holy water, may be efficaciously applied in an informal manner. And this, in two ways. First, it seems to be, or has been, the custom to keep the ashes in the house, indefinitely, just as holy water is kept, and apply them as occasion seemed to occur. This, as it might lead to superstitious practices, would seem to be discouraged by the Constitution " Omnium sollicitudinum " of Benedict XIV, which forbids the ashes to be used in any other way than that prescribed by the Church. Secondly, it is, as everyone knows, a very general custom for members of a household to take home a portion of the ashes blessed on Ash Wednesday and distribute them, or have them distributed by the head of the family, to those who are unable to attend church. This seems to be tacitly approved. Indeed, when, in 1892, the S. Congregation of Rites was asked by the Archbishop of Colombo in regard to a practice existing in his missions of taking the blessed ashes home and applying them to the sick, etc., the answer was given, " Non esse interloquendum "; which means that the S. Congregation neither condemned nor approved the practice. As the REVIEW has, more than once, reminded the

clergy, it rests with them to explain the doctrine of the Church which forbids the superstitious use of blessed ashes and to warn the faithful against possible desecration.

PRIEST OFFICIATING AT MARRIAGE OF NON-CATHOLICS.

Qu. Can a pastor perform a marriage ceremony for a Protestant couple who are friends of his? The ceremony is to take place in the residence of the parties.

Resp. The civil law recognizes the priest as an authorized official witness of the marriage ceremony, and there is no reason why he could not act as a witness in the case of non-Catholics. As to ecclesiastical law, missionaries are allowed, in case there is no other authorized witness available, to act as witnesses in the marriage of unbaptized persons. In a country such as ours the occurrence of a case of necessity should be rare indeed. Moreover, if the parties are baptized, their marriage is a sacrament, and no action or word of the priest should be such that it could be construed into an admission of the contrary. In 1895 the Archbishop of New Orleans asked the Cardinal Prefect of the Propaganda, "Utrum liceat sacerdoti catholico tamquam ministrum civilem se habere in celebratione matrimoniorum Protestantium," and the answer was, "Id licitum esse, hoc enim casu sacerdos est tamquam testis auctorizabilis".[1] We do not think that the fact that "they are friends of his" is a sufficient reason in the case submitted. It would, in the case, be more prudent to consult the bishop of the diocese before acting.

PRIVILEGES OF DOMESTIC PRELATE.

Qu. Please let me know whether or not a Domestic Prelate is entitled to wear a purple biretta. Has he the right to celebrate High Mass as a bishop does, with train unfolded, singing *Pax vobis*, and giving the blessing as the bishop does? Is his dress at funerals black or purple?

Resp. The privileges of the Domestic Prelate are set forth in detail in the Constitution "Apostolicae Sedis Officium", of Pius IX. From the document it appears that the Domestic

[1] See ECCL. REVIEW, April 1895, p. 343; August 1896, p. 208.

Prelate is entitled to wear a black biretta with purple (*coloris rubini*) tassel; in the celebration of Mass he may not have his train unfolded and may neither sing the *Pax vobis* nor give the blessing *modo episcopali.* This, of course, is what may be called *jus commune* in the matter. There are, we believe, special privileges obtainable by indult. The last question is discussed at length in the REVIEW for March, 1917 (page 279), and in the two following communications.

THE DRESS OF PRELATES AT FUNERALS.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

"The Purple Cassock at Funerals" in your March number interested me greatly. I have seen, at funerals, prelates dressed in a variety of ways—purple cassock and black mantelletta, black cassock and purple mantelletta, purple cassock and purple mantelletta, the last being the most common. Evidently a great ignorance or a great diversity of opinion prevails on the question of the proper dress at funerals for prelates. The REVIEW would do us a great favor by stating exactly what a prelate should wear on such an occasion.

First as to the cassock. Is the prescribed "black cassock" the so-called "house cassock", with cape and with purple buttons and trimmings of purple? But is it not usually understood that this cassock is strictly only a house dress and not proper in choir? Again, this cassock does not meet the requirements of "One of Them" ("Everything is to be in black," he says), since its trimmings are purple. Or are we to understand that the prescribed cassock is the priest's plain black cassock?

Secondly as to the rochet. Since "everything is to be in black", must we remove the color on the sleeves of the rochet and replace it with black or omit it altogether?

Thirdly as to the mantelletta. The article of "One of Them" quotes Nainfa: "Archbishops and bishops should wear the black cassock and the mantelletta (or mozetta, as the case may be) of the same colors." What colors? If everything should be in black, then there is no question of colors, but of one color—black.

And lastly as to the birettum. If "everything should be in black", then the common black birettum must be worn alike by archbishop, bishop, and monsignor. This makes it plain that it is very difficult even for "One of Them" to be here apodictical.

But surely the REVIEW can tell us briefly and clearly just what cassock, rochet, mantelletta, and birettum should be worn by prelates at funerals. Then when the "rightly clad" find themselves in procession or seated side by side with the "wrongly clad" (of whatsoever grade of prelacy), the former will have the satisfaction of knowing that they are following the rule while others are adhering but to "a growing abuse".

As to the "off-colors" at which "One of Them" broadly hints in his closing paragraph, lately honored monsignori, in these parts, have found that "beggars cannot be choosers"; that they must take, in color and material, whatsoever the clerical tailor gives them; and when the bill is presented, the "high cost of purple" is bound to make them thankful to "One of Them" or any of them who will furnish them with rule and reason for diminishing rather than increasing the occasions, whether at funerals or not, for wearing (out) their purple.

A MONSIGNOR.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

While I duly appreciate the honor of being quoted as an authority by your Right Reverend correspondent in the March number of the REVIEW, I ask to be allowed a slight correction to the last paragraph of his otherwise scholarly communication on the mourning dress of bishops and prelates.

In all my researches on the proper etiquette for Prelates of the Pope's household ("Monsignori"), I have been unable to find any prescription for them to wear black at funerals and on penitential days. According to all available sources of information, such prelates should wear black in only one case, namely, the vacancy of the Holy See; for whether they live in Rome or abroad, they have no other status, *qua* prelates, than that of members of the Pope's court, and therefore should always follow its special ceremonial.

Consequently, only archbishops and bishops have the privilege of wearing, at funerals, the black prelatial dress which comprises the black cassock and mantelletta (or mozetta) lined and trimmed with purple silk, the black silk sash, the purple biretta, the pectoral cross and the ring. To my present knowledge, there is no authority or text of ceremonial allowing the Roman prelates ("monsignori") to dress, on such occasions, in any other color than purple.

J. A. NAINFA, S.S.

WAS IT A VIOLATION OF THE "NE TEMERE"?

Qu. The following case has actually occurred, and may prove of interest to readers of the REVIEW:

John is a practical Catholic and attends Mass regularly. Hearing a sermon concerning the Marriage Laws of the *Ne temere*, John learns that marriage can be contracted validly in places where there is no priest and none can be had, and this state of things has continued for a month. Five years later, while on a business trip, John meets Mary, a baptized Methodist, and they decide after a while to be married. Mary lives in a small village a hundred miles distant from the nearest priest, and so John thinks it is all right for him to call in two witnesses; but as the State does not recognize such a marriage and Mary's family object to this arrangement, and this of course quite naturally, John consents to have Mary's minister perform the ceremony. They go soon after to the priest, who treats them kindly, but refers them to the chancellor of a neighboring diocese in which John lives. The priest will not allow John to go to the Sacraments since he has attempted marriage before a Protestant minister. A week or two later John and Mary present themselves before the chancellor of John's diocese, who has them renew their consent before him and two witnesses, and gives to John's parish priest the faculty to absolve John from the censure incurred.

Now, there is no doubt that technically John falls under the diocesan censure in being married by the minister. The question is, Was John's marriage valid, and was there any need of renewal of consent?

Resp. The data presented in the above case do not permit an absolute decision regarding the validity of the marriage contract. It is not stated that two witnesses were present. Presumably they were. If so, the marriage contract appears to have been valid. For the law of the Church does not

specify the character of the witnesses, but says, "testes quilibet". Génicot comments: "Valide et generatim licite adhibentur testes quilibet, etiam feminae, impuberes, infideles, dummodo usu rationis pollentes de contracto matrimonio testari possint. Neque strictam obligationem repellendi heterodoxos induxisse videtur responsum particulare S. Officii: 'non esse adhibendos, posse tamen ab Ordinario tolerari ex gravi causa, dummodo non adsit scandalum'." (Tom. II, 497.) The presence of the minister as one of the required witnesses does not then invalidate the marriage, or even subject the Catholic party to censure.

If, however, John yielded not merely to the just desire of the family of his bride to have the marriage properly attested before the civil law, but meant to satisfy the religious convictions of the Methodist relatives, submitting to a distinctly non-Catholic religious rite, then, according to the judgment of the Ordinary, he falls under the censure decreed in such cases against an explicit denial of the Catholic faith.

Although, in the absence of a contrary decision of the S. Congregation, we hold the marriage (even if performed as a religious rite in the Protestant Church) to be valid, a legitimate doubt arises as to the consistency of such an interpretation with the spirit of the *Ne temere* legislation, which aims apparently at sanctifying the marriage contract by the safeguard of Catholic profession, declaring marriages of Catholics outside the Church invalid.

INVOKING HOLY NAME AT HOUR OF DEATH.

Qu. Is not the mention of the name of Jesus a *conditio sine qua non* for gaining the indulgence at the hour of death? If so, why is it not put down this way in the rubrics of the Ritual? There is also a decree to this effect.

Resp. The reference, we presume, is to the plenary indulgence granted to those who receive the Apostolic Benediction *in articulo mortis*, and our correspondent is right in his contention that the Holy Name should be pronounced by the dying person, "ore, si potuerit, sin autem, corde". It is true, the Roman Ritual does not mention this condition before giving the formula (Tit. V, cap. 6). However, at the end of Cap. 6, no. 8, we find the rubric, "Deinde sequentes preces

quanta poterit majori devotione dicat"; there follow the "Ordo Commendationis Animae" and the prayers to be recited "In Exspiratione". Under the latter head, Cap. 8, we find the rubric: "Ipse vero moriens, si potest, dicat, vel si non potest, assistens, sive sacerdos pro eo clara voce pronuntiet *Jesu, Jesu, Jesu*".

"VOX POPULI VOX DEI."

Qu. Can you tell me the origin of the celebrated phrase "Vox populi vox Dei?" How far back does it go in medieval history?

Resp. It is difficult to determine the first appearance of such phrases in literature or in popular usage. A well-known dictionary of phrases cites the use of "Vox populi vox Dei" as the text, or subject, of a sermon by Simon de Mepham, Archbishop of Canterbury, in 1327. The occasion was the succession of Edward III to the English throne. Thomas of Walsingham describes the event as follows: "Archiepiscopus vero cantuariensis praesenti consensit electioni, ut omnes praelati, et archiepiscopus quidem, assumpto themate 'Vox populi vox Dei', sermonem fecit populo exhortans omnes ut apud Regem Regum intercederent pro electo."[1] The passage clearly indicates that the saying was well known and, so to speak, current, at the time.

THE TABERNACLE VEIL.

Qu. I have found decrees ordering veils to cover the outside of the door of the tabernacle, veils of the color of the office of the day.[2] In August 1880 the S. Congregation of Rites declared that the use of silver or gold or other precious materials did not excuse from this obligation. Someone told me of a later decree requiring the veil on the inside of the tabernacle only. Is there such a decree?

Resp. Recent decrees of the S. Congregation of Rites forbid the use of a substitute for the veil in front of the door of the tabernacle. In regard to the interior of the tabernacle, a decree of the S. Congregation of Rites, 20 June, 1899, declares that the inside of the tabernacle should either be gilt or covered with a white silk veil.

[1] *Historia Anglicana*, ed. Riley, Vol. I, p. 186.

Congr. of Rites, July 1855.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

CHRISTOLOGICAL THEORIES 22. HARVARD CHRISTOLOGIES 9.

DR. MÜNSTERBERG'S VOLUNTARISM.

The recent death of Dr. Hugo Münsterberg, Professor of Psychology in Harvard University, suggests the advisability of a brief survey of his philosophy and of its logical tendencies in Christology.

I. The Philosophy of Dr. Munsterberg. Dr. Münsterberg was a neo-Kantian, of the Freiburg school of critical transcendentalists. To the members of this school of abstract idealists, as Wilhelm Windelband, Heinrich Rickert, and Hugo Münsterberg, reality is a transcendental, eternal, ideal world, not the empirical world of positive science. The empirical world of positive science is a mere construct of human thought. The data of sense-perception have no other than a psychical existence. Hence understanding is without objective validity; reality is reached by a voluntaristic realization of an ideal.

According to Rickert, the ultimate category for objectivity is not *Sein*, not the *being* of the thing-in-itself—a necessity that is out of reach of the judgment; nor *Müssen*, not the *must-be* of a thing — an universal necessity consequent upon scientific consciousness; but *Sollen*, the *ought-to-be* of the thing-in-itself — a necessity consequent upon an universal moral obligation. We can only say that there *ought-to-be* objectivity to correspond to our judgment; not that the object of our judgment really is, but that it *ought-to-be!* This *ought-to-be* of the thing-in-itself is the only possible object of knowledge; the Kantian *noumenon*, the thing-in-itself, is never reached. Rickert's *ought-to-be* of the thing-in-itself is not reality, that is assumed to be back of the Kantian *phainomenon*, or sense-perception.[1] No, this *ought-to-be*, which is the only object of knowledge, is entirely independent of the knowing subject; it has objectivity, whether known or not; it

[1] For the present writer's analysis of Kantian epistemology, cf. ECCLESIASTICAL REVIEW, April, 1915, pp. 488 ff.

transcends every thing-in-itself; it is Rickert's substitute for the Kantian transcendental idea.[2]

Münsterberg, in seeking a substitute for Kant's *noumenon*—the useless thing-in-itself, which is never to be got at by the judgment—sets down, as the ultimate category of objectivity, not *Sein*, nor *Müssen*, nor *Sollen*, but *Wollen*. The ultimate object of all knowledge is not *being*, nor the transcendental *must-be* of the thing-in-itself, nor the transcendental *ought-to-be* thereof; but an over-individual, a transcendental *Will*. The eternal validity of all ideals realized by the knowing subject is based upon an over-individual *Will* that wills the world.[3]

The *Wollen*, the over-individual Will, of Münsterberg is reminiscent of the transcendental World-will, the *Welt-Wille*, of Schopenhauer; the Harvard professor is falling back on the voluntarism of the romantic school. This voluntarism we have already refuted.[4]

II. The Christological Tendencies of Dr. Munsterberg. 1. *The Humanity of Christ.* Of Christology there is little in the many books written by Münsterberg; but logically his Christology is that of the transcendental idealist. Since the empirical world of positive science is a mere construct of human thought, and the data of sense-perception have no other than a psychical existence, it follows that the human nature of Jesus never existed save as a psychical object—as a fancy in the mind of the knower, a fiction without objective validity. The physical Resurrection, the Virgin Birth, the Incarnation, and all other religious facts that are connected with the human nature of our Lord, go by the board; they have no objective validity, no necessity of being in themselves; their existence is merely psychical.

In Münsterberg's idealism, the above fundamental facts of the human nature of Christ may be looked on as the objects of *history* or of *religion*. As the objects of *history*, they are "not existing perceivable objects", but "valid *subjective* will functions"; that is to say, the facts that the Gospels, as his-

[2] Cf. Rickert, *Der Gegenstand der Erkenntnis*, 1904, according to Douglas Clyde Macintosh, *The Problem of Knowledge* (Macmillan Company: New York, 1915), pp. 198 ff.

[3] Cf. Münsterberg, *The Eternal Values* (Boston, 1909), pp. 55, 399, 400).

[4] Cf. ECCLESIASTICAL REVIEW, November, 1916, pp. 573 ff.

torical documents, narrate of Jesus are only the trumpery of our own "human will relations". For

> History . . . has as its object the system of those *human will relations* which we ourselves as willing subjects acknowledge, and which are for us objects of understanding, of interpretation, of appreciation, even of criticism, but not objects of description and explanation, as they are valid *subjective will functions, not existing perceivable objects.*[5]

Such, then, are the fundamental facts of the humanity of Jesus, if looked upon only as the objects of history. These facts are "not existing perceivable objects"; they are creations of the will, will-acts of the individual, presented to the understanding. For "history speaks *only* of those will-acts which are acknowledged as merely individual".[6]

Besides these "subjective will functions", these mere impressions, these individual will-acts, that create, for reason's acceptance, the humanity of Jesus and other such "not existing perceivable objects", the idealism of Münsterberg postulates an *over-individual Will-act* which has to do with religion.

The over-individual Will-acts, which are the key to Münsterberg's peculiar theory of religious knowledge, are the acts of the transcendental World-Will of Schopenhauer, the acts that have no bearing on our personal wishes, the transcendental Will-attitude that he calls Duty. Here is Münsterberg's explanation of this over-individual Will:

> We know other will acts in ourselves which we will with an over-individual meaning, those attitudes we take when we feel ourselves beyond the domain of our purely personal wishes. The will remains our own, but its significance transcends our individual attitudes; it has an overindividual value; we call it our duty. To be sure, our duty is our own central will.[7]

As history has to do with our individual will-acts, our "subjective will functions" about "not existing perceivable objects"; so religion has to do with our over-individual will-acts:

[5] *Psychology and Life* (Houghton Mifflin: Boston, 1899), p. 26.
[6] Ibid. p. 27.
[7] Ibid. p. 27.

If the system of our individual will acts is interpreted and connected in the historical sciences, the system of our over-individual will acts is interpreted and connected in the normative sciences, logic, aesthetics, ethics, and philosophy of religion. Logic treats of the over-individual will acts of affirming the world, aesthetics of those of appreciating the world, religion of those of transcending the world, ethics of those of acting for the world. . . . All treat of over-individual valid will relations, and no one has *therefore to deal with existing psychical objects.*[8]

From these passages, the doctor's ethics and Christianity are clear. Ethics has not "to deal with existing psychical objects". Hence my duty to my fellow-man, to the family, to the state, is not a matter of ethics. For my fellow-man, the family, and the state are "psychical objects", "human will relations", "subjective will functions, not existing perceivable objects".

Religion has not "to deal with existing psychical objects". But the Christ of history is a "psychical object". Hence religion has not to do with the Resurrection, the Virgin Birth, and the Incarnation of our Saviour.

Indeed, religion has to do with something "beyond the domain of our purely personal wishes"; it is not a personal attitude of the individual will; "its significance transcends our individual attitudes"; its object is Duty, not duty—an over-individual, transcendent Duty, not a personal duty of the will.

In this wise, away goes all personal, individual religion, away goes Christianity; for religion is a transcendent, and not an individual attitude of the will.

2. *Christianity.* Dr. Münsterberg does not tell us that Christianity is a mere fantastic trumpery. He prefers not to offend his readers by logically pursuing his idealism to its inevitable Christological conclusions. So the late Professor of Psychology, in Harvard, wisely lets Christianity alone. In this prudent reticence he is more honest than was Dr. Josiah Royce. The late Alford Professor of Natural Religion, in Harvard, clothed his socialistic idealism in such sweet-sounding Christian language as to deceive most people into the belief that he was a Christian. Whereas his Christology was

[8] Ibid. p. 28.

nothing more than the acceptance of the Beloved Community, transcendental Being evolving and manifesting Itself in what we call individuals.[9] It would have been much more honest on the part of Dr. Royce to have let Christianity alone, as Dr. Münsterberg generally does.

Whenever Münsterberg touches upon Christianity, he presents it as merely one of manifold manifestations of mysticism. By mysticism he means "the belief in supernatural connections in the physical and psychical world".[10] The dancing dervish, the telepathist, the spiritualist, the revivalist, healing by faith, healing by love, revealed religion—all such phenomena are classed under the same head-line as mysticism; they are all mere emotionalism. Not prayer, but the stirring-up of the emotions, counts in religious worship. Such is the doctor's frank opinion:

> We must not forget that it is not the solemn value of the religious revelation, nor the ethical and metaphysical bearing of its objects, which brings success, but solely the depth of emotion. To murmur the Greek alphabet with touching intonation and gesture of supplication is just as strengthening for the health as the sublimest prayer.[11]

3. *The Divinity of Christ.* Since the voluntaristic idealism of Dr. Münsterberg is destructive of belief in the humanity of Jesus and in the mysteries intimately connected with that fundamental Christian fact, we cannot look to this Harvard psychology for an acceptance of the Divinity of Jesus.

The belief in the Divinity of Christ postulates the acceptance of a Personal God, who unites in one Person both Divine and human natures. Now Dr. Münsterberg, being an idealist, does not admit a Personal God. His God is a variation of the God of pantheistic idealism; it is to be set by the side of the impersonal *Absolute* of Hegel, the *Moral Will* of Fichte, the *World-Will* of Schopenhauer, the *Beloved Community* of Royce, the *Ought-to-be* of Rickert. The over-individual *Will*, the transcendental Duty, of Münsterberg is not only not a

[9] Cf. "Dr. Royce and the Beloved Community," ECCLESIASTICAL REVIEW, November, 1916, pp. 573 ff.

[10] *Psychology and Life* (Houghton Mifflin: Boston, 1899), p. 229.

[11] Ibid. p. 248.

Person but it is not even an existing thing! He cannot be certain just what it is; but of this he is absolutely sure, that it is not "something which exists":

> However we may formulate this logically ultimate source of all reality, we know at least one thing surely, that we have deprived it of all meaning and of all values and of all dignity, *if we picture it as something which exists.* The least creature of all mortals, acknowledged as a willing subject, has more dignity and value than even an almighty God, if he is thought of merely as a gigantic psychological mechanism; that is, as an object the reality of which has the form of existence.[12]

It is blasphemous to refer to the Personal God of Christianity as a God who "is thought of merely as a gigantic psychological mechanism"; nor is it accurate to describe this Infinite Person "as an object the reality of which has the form of existence". He is an Infinite Person, whom we conceive as having the form of existence, although His simplicity precludes even the metaphysical composition in Him of form with form.

4. *Cocksureness of Münsterberg.* The extravagance of this Harvard professor in his absurd variation of transcendental idealism is quite of a piece with the dogmatism and overbearing infallibleness with which he crams his vagaries down one's throat. There is never an attempt to prove anything of the tenets of idealism; we are supposed to accept the *ipse dixit* of Sir Oracle, and without other reason to give up all belief in a Personal God and in the Christ of the Gospels, Ephesus, Chalcedon, and Constantinople.

The self-confident assuredness of Dr. Münsterberg reminds us of Fichte's style. The *Moral Will* was clear to him as daylight; people were bound to accept it. So Fichte wrote his "Sun-clear Exposition of the Essence of Recent Philosophy", as an appeal to the sense of honor whereby all men were bound in decency to become Fichtians. Schelling and his wife bethought them of Hamlet's

> Doubt that the stars are fire,
> Doubt that the planets move.[13]

[12] Ibid. p. 28.

[13] Act II, Scene 2, Letter.

They parodied this *star-clear* thought, and wrote of Fichte's *sun-clear* philosophy:

Zweifle an der Sonne Klarheit,
Zweifle an der Sterne Licht,
Leser, nur an meiner Warheit
Und an deiner Dummheit nicht!

We take the liberty of paraphrasing this parody, as descriptive of the attitude of mind that Dr. Münsterberg must have assumed in his Catholic hearers at Harvard and Radcliffe:

Doubt that the sun gives sunshine,
Doubt that the stars give light;
Only my *Wollen* doubt not,
And thy stupid plight!

III. Dr. Toy's New Testament Myths. We have already seen that Dr. Toy, Emeritus Professor of Harvard University, seeks to do away with all Divine revelation as the origin of Christianity, and to explain the teachings of Jesus as nothing more than the carrying on of a Judaistic sect.[14] He does not openly attack Christianity as the outcrop of mythology; but treats it and all mythological forms of religion as on a par. The danger to the student, from the influence of such insidiousness, is even greater than would ensue from a bold, frontal assault on the faith.

1. *Dragon-myth.* First, Toy summarily throws out of court as non-historical the story of the fall of man in the Book of Genesis,[15] and the serpent-story in Revelations:[16] "The Old Testament dragon-myth (which occurs also in the New Testament Apocalypse) is found in full shape in Babylonian material".[17]

No matter in what shape the dragon-story of the fall of man be found in Babylonian mythology, the coincidence is no proof of the mythological character of either the Old or the New Testament story. The Babylonian dragon-myth is a mythological distortion of primitive tradition of the fall of man; not so the fact narratives of Genesis and Apocalypse.

[14] Cf. ECCLESIASTICAL REVIEW, February, 1917, pp. 201 ff.

[15] Genesis 3: 1-19.

[16] Apocalypse 12: 1-18.

[17] *Introduction to the History of Religions* (Ginn & Company: Boston, 1913), p. 385.

The narrative of the fall of man, as given in Genesis, has been almost unanimously accepted by the Fathers as fact narrative. The Biblical Commission [18] expressly forbids the denial of the historical worth of those parts of this narrative which are fundamental to Christian revelation; and singles out, among other facts that have to do with the very foundation of Christianity, the temptation of our first parents by the devil under the form of a serpent.

What Toy calls the dragon-myth of the New Testament is an apocalyptic description of the same hostility of Satan to the human race as was shown in the narrative of Genesis. The Blessed Mother is seen by John in vision; she is about to give birth to Jesus; the dragon is at hand, ready to devour the Child immediately after birth; the Child is born, and taken up to the throne of God; Michael and his angels fight the dragon:

> Then was hurled down that great dragon, *the serpent of old,* who is called the devil and Satan, who deceiveth the whole world,—yea, he was hurled down to the earth; and his angels were hurled down along with him.[19]

The meaning of this apocalyptic vision of John is clear. The revolt of Satan against God was his refusal to accept the Incarnation; his hostility to the scheme of Redemption of the human race by a God-Man met with defeat by the angelic host of faithful ones. It is the same "serpent of old", who revolted against God's plan of the Word made Flesh; was hurled from heaven by Michael; caused the fall of the human race in Adam; and continues to deceive the whole world. And all these fundamental facts of Christianity Toy teaches his Catholic students of Harvard to look upon as mere variants of the dragon-myth of Babylon!

2. *Christ-myth.* Not expressly, but effectively and insidiously, does Toy degrade the Divinity of Christ down to the level of a myth:

> Dogmas are quasi-philosophical expressions concerning the nature of these Powers and their relations with men, and sometimes contain

[18] 30 June, 1909. Cf. Denzinger-Bannwart, *Enchiridion Symbolorum,* ed. 11 (Herder: Freiburg im Breisgau, 1911), p. 584.

[19] Apocalypse 12:9-10.

mythical material which is then introduced into worship; if, for example, *a man is divinized,* and worship is paid him, the tone of the worship is affected by the divine character thus ascribed to him.[20]

No distinction is made by Toy between the dogmas of Christianity and the yarns of mythological religions; they are all the same "quasi-philosophical expressions", which "contain mythical material". This "mythical material", in paganism, is the divinization of men; in Christianity, it is the "divine character thus ascribed to" Jesus. No distinction is ever made by the Harvard professor between the Divinity of Christ and the mythological divinization of Augustus Cæsar; so we are justified in charging him with the degradation of our Saviour down to the low grade of a Christ-myth.

3. *Exclusion of the Supernatural.* The reason why Toy cannot accept the Divinity of Christ is that, in his theism, he rejects all supernatural Divine interventions in the affairs of men:

> The theistic view *assumes* that the deity works through ordinary natural means, and the supposition of particular interventions is rejected by the mass of scientific thinkers.[21]

What man notes as within the power of nature is the limit that Toy sets to God's agency in regard to the world. "What man dare, I dare",[22] is the sum of "ordinary natural means" employed by the Deity. There are no miracles; nothing happens that is not in accord with the laws of nature:

> The exclusion of miracles from the world does not exclude divine agency and government; it only defines the latter as being *in accordance with man's observation of natural law.*[23]

The seeking of supernatural aid by the intercession of the saints is accordingly classed by Toy with the lowest forms of pagan idolatry. We are surprised to find that this cultured and insidious word-trickster dares to commit himself by condemning the worship of the saints to the degradation of pagan phallic-worship:

[20] Op. cit., p. 390.
[21] Ibid. p. 479.
[22] Macbeth, Act iii, Scene 4.
[23] *Introduction to History of Religions,* p. 480.

When the aid of a Christian saint is sought in order to secure fertility, the *trust in the phallus-symbol* involves no unworthy desire.[24]

Elsewhere he tells us that to pray to a saint is to resort to "a rechristened old god, as if he were a man to be won by threats and cajolements".[25]

4. *Consequent Evolutions in Christianity.* As there is no supernatural intervention of the Deity in the affairs of men, the Resurrection, the Atonement, the sacramental life of the Church become mere evolutions of the Christian conscience.

The consciousness of the taint of sin, set over against the moral grandeur of the Deity, led to the evolution of the Atonement:

The higher conception of a divine self-sacrifice is a *late historical development* under the influence of the moral majesty of God and the sinfulness of sin.[26]

The Eucharist, that great central feature of the sacramental life of the Church, began with the idea of reconciliation through a communal meal. The "sacramental meals of later times, Eleusinian, Christian, and Mithraic", are all due to the same process of evolution of the conscience striving for reconciliation. The idea of the Atonement came in time to be somehow connected with this meal of reconciliation:

In some forms of Christianity, the sacramental eating is brought into connection with the atoning death of a divine person.[27]

That is how we got the sacrifice of the Mass.

As no proof is given by Toy, we offer no refutation of his wild and gratuitous assertions. They serve to show what sort of Christianity he has been proposing to the Catholic students of Harvard and Radcliffe who have come under his influence.

WALTER DRUM, S.J.

Woodstock College, Maryland.

[24] Ibid. p. 175.
[25] Ibid. p. 129.
[26] Ibid. p. 502.
[27] Ibid. p. 500.

Criticisms and Notes.

CATHOLIC CHRISTIANITY or The Reasonableness of Our Religion. By the Rev. O. R. Vassall-Phillips, C.SS.R. Benziger Brothers, New York. 1916. Pp. xxv—524.

L'EGLISE. Par A.-D Sertillanges, Professeur a l'Institut Catholique de Paris. Deux volumes. J. Gabalda, Paris. 1917. Pp. 318 et 358.

LES FONDEMENTS DE LA DOCTRINE CATHOLIQUE. Par Louis Prunel, Vice-Recteur de l'Institut Catholique de Paris. Préface de Mgr. A. Baudrillart. (Vol. I, Cours Superieur de Religion.) Gabriel Beauchesne, Paris. 1916. Pp. xvi—451.

DIEU. La Lecon des faits. Par Auguste Drive. (No. 12, Bibliothéque Apologétique.) Gabriel Beauchesne, Paris. 1914. Pp. v—171.

It goes without saying that, although the grounds of faith are in themselves and abstractly viewed the same for all minds, in the concrete they affect different minds differently, are apprehended and appreciated variously, with various degrees of light or shadow, in accordance with the individual dispositions, intellectual and moral, native or acquired. Hence is it that different writers, moved by their own estimate of the inherent force of this or that motive of faith, or influenced by their experience of arguments or reasons that have drawn other minds to accept God's revelation, construct systems or lines of apology which, while essentially the same, appeal with different effect to divers individuals. And so it is largely the personal equation that explains and justifies the multiplication of books such as those listed above.

The first of these volumes comes from an English Redemptorist who is already well known to the clergy through his admirable defence of our Lord's Divinity, presented in the volume entitled *The Mustard Seed*. In the work at hand his aim has been to show the reasonableness of the Catholic Religion. He addresses primarily not souls that already enjoy perfect peace in believing—those whom the divine truth of Catholicism possesses with realness like unto the intimacy of their own life. "For such as these, *whilst they are in this state of contented peace,* this book is not intended. They in no way require it. To give it them might very likely be to do them a disservice." The author addresses those who, though believing with the certainty of supernatural faith, are well aware that on its intellectual side their faith needs strengthening. Especially has he

had in view such as have been disturbed by the confident and reckless talk against religion that so greatly prevails in these days. Most of all is the book designed to serve that large class of men and women who are at the moment but dimly conscious that there are any rational foundations for the Christian faith.

The discussion falls under three questions. 1. Is the Christian Religion true? 2. Is Catholicism true? 3. What does Catholic Christianity give? The answers to the first question embrace the rational appeal of Christianity, the theistic arguments, the nature of faith, the arguments from prophecy, miracles, and other familiar proofs of Christian apology. Under the second question come the rule of faith, the tradition of Catholic truth, the marks of the Church, the teaching voice. Lastly, Catholicism is shown to give freedom and life, the seven Sacraments, the Mass, the communion of Saints. The lines, it will be noticed, are well known, for they have been long traditional; since, as was said above, the foundations of faith are objectively identical. But aside from its fund of demonstration, the value and power of the book consist in the author's method and style. Nothing could be happier, more genial, kindly, though withal firm, than the way he wins a hearing for truths which to us are old, but which for those whom he is particularly addressing will no doubt have freshness of substance as well as of clothing.

The French are past masters in Apologetics. Nowhere in the world has the science and the art of defending the outworks of faith and of demonstrating the reasonableness of its claims been so fully investigated from every possible viewpoint as in France. Consequently the number of French books pertaining to these matters has within the past few decades reached a high figure. One of the latest to appear is that by the learned and versatile professor at the Catholic Institute, Paris, the Abbé Sertillanges. It bears the title *The Church* and in so far covers to a great extent the same subjects as does the work just described. The line of argument, while differing somewhat from that adopted by Fr. Vassall-Phillips, embraces a larger field. The English writer starts with the reasonableness of Theism and advances thence to the reasonableness of Catholic Christianity. The method is primarily *a priori*, synthetic, deductive. We say *primarily*, for Fr. Vassall-Phillips is too alert and too skilful an apologist not to employ the subjective and analytical method wherever it serves his purpose. Professor Sertillanges on the other hand begins with an examination of the religious feeling in the individual. He proves it to be a necessary and a permanent property of the ego. Christianity has been established to meet just that per-

manent necessity. This does not of course mean that man's nature demands the supernatural—an obvious contradiction; but that Christianity is the best response to that nature and was founded with this in view. But Christianity is a social organism, and man as a naturally social being finds it adapted to his social tendencies. Having made clear the relations of Catholic Christianity to man's nature, the author proceeds to explain the marks and characteristics of the Church, her sacramental life, and her organization. A most instructive and highly interesting portion of the second volume is that which brings out the attitude of the Church toward our world. Here the discussion passes beyond the rigid limits of Scholasticism, and speculation seeks wider horizons in which history and literature blend. Questions like the following rise up: what was the attitude of the Church toward religious systems that preceded her establishment; what is her attitude toward present-day cults—heresies, schisms, independent morality; toward civilization—material and intellectual culture; art; social life; politics; international life; peace? The mere captions just mentioned suffice to show what alluring vistas are here opened out to the speculative as well as the practical intellect. Needless to say, the author treats all these topics with that insight, breadth, and fertile suggestiveness which characterize all his preceding work and make the present a valuable addition to religious literature.

The third book on the list above is the first volume of a series arranged to furnish an advanced course of religious doctrine adapted to the needs especially of college and university students. The author, the Vice-Rector of the Catholic Institute in Paris, has tested the practicability of his book by use in the class hall; and a glance over the well-divided contents of each lesson, the preciseness of its definitions, the clarity of its exposition, suffices for the reader to recognize the grounds of the author's experience as a teacher. The present volume deals exclusively with the foundations of Catholic doctrine. The contents here are grouped under four questions: 1. Why do I believe in God? 2. Why do I believe in a future life? 3. Why do I believe in a divinely revealed religion? 4. Why do I believe in the Divinity of Jesus Christ? Intended, as the work is, for higher classes, the treatment is at once critical and constructive. The student is shown both the positive arguments for his faith as well as how to meet the objections brought against it by infidelity. This is as it should be. Sadly often, our young men and women, graduates of college and convent, weaken in their hold on faith, because they have been inadequately grounded therein and because they have not been shown how to meet their opponents. Objections are often

made which they have never heard of before and which, presented with assurance and the pertness of a glib tongue, throw them off their balance, and, not knowing how to recover, these ill-instructed Catholics topple to the earth from which perhaps they are never to rise. A course on fundamentals from such a book as this would prove a strong safeguard.

The fourth book on our list, *Dieu*, by M. Auguste Drive, contains a summary of motives and reasons for our knowledge and belief in God. It is not a compendium precisely of the familiar theistic arguments; rather is it a plain interpretation of "the lesson of facts", a making clear of the meaning of certain events which are quite inexplicable apart from the real objective existence of a supreme personal ruler to whom man is essentially and entirely subject. For instance, you are taken to the deathbed of men like Voltaire, Volney, Victor Hugo, Lalande, and some other famous, or infamous infidels and your attention is called to the philosophy of what you behold. Contrariwise, you are present at the last moments of Bossuet, Le Verrier, Pasteur, and again you are shown the fundamental interpretation of the veridical facts. So, too, "the facts of conscience", of reason, of science, are interrogated, and they each in turn tell the same essential "lesson". Other facts there are, such as that the number of infidels truly sincere in their unbelief is in reality small; that atheists of conviction—those namely who have *reasoned* themselves into the conviction of the non-existence of God, or who remain for any considerable time and with tranquil mind under such a persuasion—are to be found only in the land of myths. Science, especially as it lives in the minds of its genuine exponents, almost universally pays homage to faith. Infidelity is proved to be no less anti-scientific than anti-religious. These are the principal "lessons of facts". Needless to say, M. Drive expounds them with characteristically French grace and clarity.

THE HISTORY OF MOTHER SETON'S DAUGHTERS. THE SISTERS OF CHARITY OF CINCINNATI, OHIO, 1809–1917. By Sister Mary Agnes McCann, M. A., of the Catholic University of America. With Preface by the Rev. Peter Guilday, Ph.D. With portraits and fac-simile letters. Two volumes. Longmans, Green & Co., New York and London. 1917.

The story of Mother Seton's life has been repeatedly told; notably by her grandson Archbishop Seton, by Dr. Charles White, and by Mrs. Anna Sadlier, in English, and in French by Madame De Barbery. No one, however, has heretofore essayed in her regard what

is so admirably accomplished in these two splendid volumes. Here we have a biography of Mother Seton from her birth in 1774 to her death in 1824; the history of the Daughters of Charity in the United States from the death of their foundress down to the affiliation of the Order with the French mother-house in 1851; and from that time forward to the present the progress of Mother Seton's Daughters in Cincinnati. The larger part of the work is devoted to the latter subject. This of course does not give the book a merely local interest; for even as the early career of the Order is linked with the history of the Church in this country, so the account of its first migration from Emmitsburg to the Queen City merges into the story of the growing Catholicism of all the great West; extending indeed even to the farthest bounds of our Hispanic South West. And just as the Valley of St. Joseph in Maryland felt the influence of such illustrious prelates as Carroll and Cheverus, so Mount St. Joseph in Ohio was touched by the power of apostles like Fenwick and Purcell.

No one who recognizes at all the providence of God in human affairs, and especially in the institutional life of the Church, can fail to see in Mother Seton the guiding Hand shaping the personality of Elizabeth Bayley, the maternal character of Mrs. Seton, and the spiritual motherhood of the saintly foundress of the Daughters of Charity. Like her illustrious predecessor in the establishment of religious institutes, St. Jane of Chantal, with whom she had so much in common, she passed *per omnes vitae semitas*, and in each she was a model. As a maiden, wife, mother, and religious superioress, she attained an eminent degree of what we mortals call perfection. And in each stage it was that sort of perfection wherein "sanity", again as we mortals term it, was the dominant note. Though not robust of body, especially during the latter years of her religious life, her ailments and sufferings, even when they drove her to her couch, were never able to overcloud the sunniness of her temperament, and the geniality of her humor. She owed to her father a sound character and an education in which the accomplishments of life gave grace to wide and exact knowledge. Upon this healthy personality the gift of faith, when it came to her in her young womanhood, erected a structure of solid virtue which the waves of persecution could not shake and which physical suffering did but strengthen. The beginnings of her religious community both in Baltimore and later on at Emmitsburg were laid in severest poverty. An incident typical of these primitive conditions is narrated in the pages before us. There was no road or bridge between the little convent in the valley and the church on the mountain at Emmitsburg, and when the creek was high the Sisters had to cross the stream on horseback.

In rainy weather Father Dubois always sent a horse to the creek, and the Sisters would take their turn riding across, the eldest Sister standing near an oak tree in the rain till all had passed over. They wore no shawls in those days and had no umbrellas. When they returned from Mass they breakfasted on dry bread and carrot-coffee (p. 28). Upon such rock is built the house of religion which is to withstand the after winds and floods.

Leaping over half a century, we behold a small band of the Daughters of Mother Seton, moving from their then mother-house on the Mount of St. Joseph in the Queen City onward toward the City of the Holy Faith in New Mexico. Across the prairies, the plains, the deserts, under the leading of the apostle Lany, they make their tremendous journey. Attacked by savage Indians and by virulent cholera, one of them succumbs and is buried beneath the desert sands. Arrived at Santa Fé, the bishop gives them his "palace" for convent, reserving to himself a chair and table for his meals. The "palace" is an adobe house with mud floor and mud roof. The latter is flat and the rain comes through. The floor is a puddle. The bishop takes his meals with an umbrella over his head. Afterward the Sisters do likewise—being better off here at the table than their antecessors had been at the creek in the vale of St. Joseph. And yet in the midst of it all smiles mingle with tears. The Religious take to learning Spanish, and soon Sister Vincent is ready to congratulate the chaplain on his feast-day in limpid Castilian. But alas, thinking to greet him with "I wish you a happy day", she succeeds in saying "I love you much". Another priest, when asking for the bishop, is told, "He has gone to England", instead of "gone to the church". Some army officers, visiting the bishop, are invited, "Please be seated, caballos (horses)"; and when the brave soldiers observe the harm done by the freshets, the good Sister reminds them: "We do not mind it, we expect it to be *casadas* ("married" for *causadas* "ended")." These are some of the amenities of life, and show, if proof were needed, that the authoress of these stately volumes is not without the saving sense of humor.

Probably the most interesting portion of the present work is that which treats of the affiliation of Mother Seton's Daughters with the Daughters of Charity in France. The person immediately responsible for what turned out to be a disruption of the American foundation was Father Deluol, who had succeeded Father Hickey in 1832. In 1846, when Bishop Hughes placed the boys' orphanage which he had established in New York under the care of the Daughters of Mother Seton, Father Deluol at once ordered their withdrawal and their return to Emmitsburg. A spirited correspondence ensued between the two ecclesiastics and ended with the Bishop's

asking a dispensation for any of the Sisters who were willing to remain in New York to form his diocesan community and continue the charitable works already begun. The Council at Emmitsburg granted the dispensation and thirty-three of the Sisters withdrew from the jurisdiction at St. Joseph's Vale.[1]

The opening wedge had been introduced. The gap was widened when, in September, 1849, Father Deluol sent to all the branch houses of the Sisters of Charity in the United States (excepting New York, which had been under its own government since 1847) a letter wherein, having announced his impending inability to continue much longer as Superior of the Community, and stating that he could find no one "who could with safety take in hands the reins", he declared that he had effected arrangements in Paris whereby the American Daughters of Charity were to be affiliated to the Daughters of Charity in France. This plan placed them under the direction of the Lazarists instead of the Sulpicians. In Father Deluol's letter various weighty arguments are set forth for the new arrangement, and certainly the affiliation seemed to make for consolidation and permanence. On the other hand, while the elder Daughters of St. Vincent had accomplished magnificent things in France, their community was not a stock on which to engraft the new American plant. The latter was a distinctly native growth which Mother Seton had planted in her native soil for the peculiar needs of the youthful Church in this country. Her institution possessed a spirit and a force designed to meet the special exigencies of the times and circumstances, and seemingly it would have performed its functions more fully and more vigorously if left in its independence. So it appears to many now. So it had seemed to Bishop Hughes, and so it seemed to Bishop Purcell when with his coöperation the Cincinnati community severed its connexion with Emmitsburg and became subject to his jurisdiction. That the work for which Mother Seton founded her organization at Emmitsburg was carried on and still goes vigorously forward at Cincinnati is abundantly manifested by the volumes before us. As the writer observes in this connexion, "Succeeding years have shown that the seed which fell from Mother Seton's hand died indeed and produced wonderful fruit. Her Daughters are numbered by thousands and have in their keeping the education of at least one-tenth of all the children attending Catholic schools" (Vol. II, p. 70), to say nothing of the numerous other institutions of beneficence—hospitals and asylums.

For the rest, all this and much more that is edifying, instructive, and interesting is luminously set forth in these volumes and substan-

[1] Vol. II, p. 26.

tiated by an abundance of documentary evidence. The work is in more than one sense monumental: based on the original sources; it is a monument to the heroism of Mother Seton and her devoted Daughters; nor less a tribute to the zeal, the labor, and the skill of its builder.

A MANUAL OF MODERN SCHOLASTIC PHILOSOPHY. By Cardinal Mercier and Professors of the Higher Institute of Philosophy, Louvain. Authorized translation, and eighth edition, by T. L. Parker, M.A., and S. A. Parker, O.S.B., M.A. With a Preface by P. Coffey, Ph.D. (Louvain), Professor of Philosophy at Maynooth College, Ireland. Vol. I: Cosmology, Psychology, Epistemology (Criteriology), General Metaphysics (Ontology). With a portrait and five plates. Kegan Paul, Trench, Trubner & Co., London; B. Herder, St. Louis. 1916. Pp. xxvi—573.

There are those who look upon modern scholastic philosophy as a misnomer, if not indeed as a square peg in a round hole. Scholastic philosophy, they say, is essentially medieval. It died when modern times were born and cannot and ought not to be revived. The attempt to deck it in a modern garb is simply to re-dress a mummy. Hopelessly, or rather happily, dead, let it rest in peace. Its tomb is honorable; for it did good service in its day; but that day has forever gone. Old Doctor McCosh, one of America's sanest, because plainest, philosophers, used to say that scholastic philosophizing meant a going round in a circle. It began somewhere but ended nowhere—like the gyrations of the stolid ox or the steadfast mule, we presume, that winds up the cable on the windlass. The sage of Princeton held no copyright on this opinion. Take up almost any recent manual of the History of Philosophy and, beyond the few pages of generalities given to medieval Scholasticism, you will find hardly a word regarding its surviving the wreckage of the modern systems of thought.

We are not here concerned with the question, why a philosophy as world-wide as Catholicism should be so universally ignored outside Catholic schools. The inquiry perhaps would reveal the fact that we ourselves are in no small measure, though by no means entirely, to blame for being left out in the dark. Unavoidably our philosophy has been handed down in the rigid forms and terminology of medieval Latin. While this rigid crystallization has been the means of its preservation, it has kept it practically secluded from those to whom Latin is a dead tongue. Moreover, until rather recent times Scholasticism has kept too far aloof from the experimental

sciences. This was, however, somewhat justified since these disciplines have been for the most part in flux and consequently had not attained the fixedness or certainty of science. Be this as it may, the traditional philosophy had the air, and certainly the reputation, of being unfriendly to, or at least suspicious of, "modern thought".

The *nil innovandum nisi quod traditum est*, which is the essential canon governing the transmission of the deposit of faith, is to be applied with prudent discrimination to philosophy. No one saw this more clearly than Leo XIII, and no one insisted more strongly on the necessity of bringing scholastic philosophy into closer contact with the empirical sciences. "We consider it not only opportune, but also necessary," he wrote in a Brief issued November 1889, "to give philosophical studies a direction toward nature, so that students may be able to find in them, side by side with the lessons of ancient wisdom, the discoveries we owe to the able investigations of our contemporaries, and may draw therefrom treasures equally profitable to religion and to society." These words are but an echo of similar ideas elaborated more fully and insisted on more energetically by Leo in his memorable encyclical on Thomistic studies, the *Aeterni Patris,* a document issued a decade earlier.

Among the first to devote themselves to the realization of the Pope's ideal was Professor, now Cardinal, Mercier. Called in 1880 from the *petit seminaire* of Mechlin, where he had been teaching elementary philosophy, to fill the new chair of Thomistic Philosophy established at the Louvain University in accordance with the desire of Leo XIII, he inaugurated, nine years afterward, in response to the same Pontiff's request, the Higher Institute of Philosophy. Here he gathered a corps of able and enthusiastic professors who with him bent all their energies to the development of scholastic philosophy on the side at which it touches more closely the experimental sciences; and to the interpretation of the traditional wisdom with whatever aids or suggestions were to be found in recent forms and methods of thought. Phrases of this sort look rather vague, are easily misunderstood, and occasionally lead to some carping from those who look at things from a superior, perhaps an inferior, position. If the reader needs a fuller interpretation of their meaning he will find it in Mercier's *Psychologie* (2 vols., 9th edit., 1912, Louvain), or in the same author's *Les Origines de la Psychologie Contemporaine* (9th edition, 1912), and, though less fully manifested, in the present English Manual. Experience had shown the Louvain professors that philosophy could be more successfully taught through the medium of French than of Latin. Accordingly they employed the vernacular, although Latin texts were also in the hands of their students. The result of their combined labors was the publication

of the larger *Cours de Philosophie* in six volumes, three whereof are from Mercier's own pen; the *Revue Neo-Scholastique;* and a goodly number of monographs upon special questions of philosophy.

In 1906 they issued the first edition of the *Traité Élémentaire de Philosophie,* which is mainly, though not entirely, an abridgment of and an introduction to the larger *Cours.* It was intended chiefly for the use of seminarians, and was issued in two arrangements of contents, form A and form B. In the A form, the several branches of philosophy follow the traditional order—Logic, Metaphysics, and so on. In form B, Cosmology comes first, followed in order by Psychology, Criteriology, Ontology, Theodicy, Logic, Ethics, and lastly the History of Philosophy. It is the form B of the *Traité Élémentaire* that is translated in the manual before us—the present volume extending as far as Logic exclusive. The second volume, in preparation, will comprise the other departments of philosophy.

Taking the translation as a whole, it merits high praise. A critic who compares it line for line with the original will not fail to detect occasional infelicities and some infidelities. So far as the present reviewer has carried the process of comparison, the discrepancies he has found are of secondary importance, and it would seem pedantic to parade them here. Rather would he congratulate the translators on having performed a very difficult task so creditably. The style is clear and will be easily intelligible to those for whose use the work is intended, since they are supposed to be more or less familiar with the subject treated. The *Traité* has passed into many editions, the present translation being made from the eighth edition.

Though the teaching at Louvain until the recent catastrophe engulfed the institutions has been always fully abreast with the march of the empirical sciences, the *Traité* has not been kept quite up to date. In consequence, at least the Cosmology and the Psychology of the translation contain some lacunae. Perhaps an appendix added by the translators to the second volume and furnishing an account of the recent discoveries and theories relative to the physical composition of bodies, and the experimental aspects of Psychology, would be the most feasible plan of supplying what is lacking. For the rest, the work is a valuable addition to our none too large literature of neo-scholastic philosophy in English. It were odious, we suppose, as well as unnecesary, to compare it with our preëxisting manuals. It holds a place of its own. Didactic enough in form and style to serve as a text-book, it is sufficiently discursive to meet the requirements of the student who may desire to review his philosophy in English rather than Latin; while the general reader who wishes to know the substance of what may be strictly called *Catholic* philosophy will find this a most serviceable medium.

THE RIGHT REV. JOHN W. SHANAHAN, D.D., Third Bishop of Harrisburg. A Memoir by the Right Rev. Monsignor Maurice M. Hassett, D.D., V.G. (Reprint from the "Records of the American Catholic Historical Society.") Philadelphia, March, 1917.

The pamphlet of fifteen pages in which Dr. Hassett gives a summary of the life of the late Bishop of Harrisburg is pregnant with instructive facts. The Bishop took possession of his see on 1 May, 1899. In order to get thoroughly acquainted with the conditions of the diocese which he was to govern, he began at once an informal visitation of the parishes. The thorough character of this seemingly cursory inspection was brought home to pastors later on by means of letters calling their attention to a dozen or two improvements the Bishop wished to see carried out in their respective churches with the least possible delay. Nothing had "escaped his apparently benign glance, as he inspected the parish premises, from the sacristy pin-cushion to the altar boys' shoes; from the tabernacle key to the forgotten dust in the most obscure corner of the church; from the confessional stole, often an interesting relic of a forgotten founder, to the oil stocks that should be, and were not, in a conspicuous ambry in the sanctuary".

To some of his priests the minute attention of the Bishop to things of seemingly minor importance was at first annoying or at least puzzling. Later on they came to realize that these were but the hinges upon which great doors of moral and religious improvement were to swing when it came to general legislation in church matters. To raise the plane of liturgical observances in divine worship, and to rouse a spirit of broad charity among his people, the Bishop undertook the erection of a cathedral church worthy of the position which the diocese occupied in the hierarchical ranks. He also inaugurated the construction of two orphanages for children of both sexes. To meet the financial obligations involved in these undertakings, together with a previously accumulated debt, he adopted the means of first arousing the spiritual sense of responsibility among the Catholics of the diocese. This was accomplished by a series of missions. These missions were extended to non-Catholics, first in the Cathedral parish, where at the close of the conferences more than fifty converts presented themselves for instruction, and next in other parishes. This elevated the standard of Catholic consciousness. The call for instruction became more insistent. As a result parochial expansion became the universal watchword. "While this fine work was being done in the higher sphere the clergy were also busy in the department of the temporal." Good Catholics are more generous than indifferent Christians. The secret promoter of

large contributions is the spiritual and pastoral zeal that makes fervent Catholics, and also admirers of sound moral principles outside the Church. In this way the Bishop got the funds he needed, and that without unnecessary urging. His last effort was to build a Protectory, the structure and equipment of which cost a little over a hundred thousand dollars. He had raised exactly nine-tenths of this when God called him to his reward. In the seventeen years of his administration he increased the number of parishes by more than a third of their original number. He inspired the clergy, especially the young, with zeal for doing generous missionary work.

> The Bishop had a genius for selecting the right type of pastor for a particular task, and rarely was his judgment at fault. In his view seniority without efficiency had no meaning, and efficiency without the spirit of personal sacrifice he looked upon askance . . . if, for example, the first annual report showed that the pastor had drawn his full salary, and paid little or nothing on the church debt, the person concerned was likely at the earliest opportunity to find himself enjoying the rural scenery for which Central Pennsylvania is remarkable, and ever afterward a pronounced advocate of the superior claims of seniority. . . . How intense the interest he took in the affairs of even the smallest parish of his diocese only those in daily association with him were in a position to know. It would probably surprise many of his clergy to learn how much their early careers preoccupied their Ordinary; how many Masses he offered for them, how many rosaries he said, how many candles he burned before the Blessed Sacrament—all with the humble petition that God might bless their work.

And this care he extended to all alike, irrespective of nationality—Irish, Germans, Italians, Croatians, Slovacs, Ruthenians, Poles, Lithuanians—he was simply a Catholic Bishop.

GREAT INSPIRERS. By the Reverend J. A. Zahm, C.S.C., Ph.D., author of "South America's Southland," "Along the Andes and Down the Amazon," "Up the Orinoco and Down the Magdalena," "Women in Science," etc. D. Appleton and Co., New York and London. 1917. Pp. 271.

Dr. Zahm has given us a delightful book. In historic outlines he traces the relation of two great figures in Christian literature, St. Jerome and Dante Alighieri, to the women friends who became the inspiration, as interpreted by the author, of their immortal works. Of the saintly matron Paula and her daughter Eustochium we know that they placed themselves under the guidance of the illustrious Father and Doctor of the Church, St. Jerome, and that their zeal for the Scriptures and their beautiful lives of virtue in turn roused the industry and genius of the holy priest. He had fled the world to seek Christ alone; but he found in their sacred friendship not only no hindrance to his allegiance to God but help and consolation.

They became his collaborators in the great work of interpreting the sacred text, for they had assiduously studied the Hebrew and Greek tongues the better to understand the Divine Wisdom in its originally communicated form.

Dante's inspiration and the guidance he received from the image of Beatrice Portinari is well known through the *Vita Nuova;* and the fact that interpreters of the *Commedia Divina* have seen in the beautiful figure of Beatrice alternately the image of wisdom and the perfection of virtue, as if in allegory, is a confirmation of what this volume contends for, namely that holy and valiant women are, under the providence of God, often the lodestars and guardian angels of wise and good men.

THE RELIGIOUS POEMS OF LIONEL JOHNSON. Being a Selection from his Collected Works. With a Preface by Wilfrid Meynell. The Macmillan Co., New York. 1916. Pp. 83.

SONGS OF CREELABEG. By the Rev. P. J. Carroll, C.S.C. The Devin-Adair Co., New York. 1917. Pp. 171.

Religion, through all ages, has proved an unfailing source of the highest poetical inspiration, whether it bears the soul aloft on the glittering wings of mystical vision or touches the commonplaces of earth and clothes them in the reflected splendors of another world. Of these two kinds of religious inspiration, the little volumes under review furnish apt illustrations.

There is no need to enlarge on Lionel Johnson's poetical genius. His reputation as a poet of high endeavor and noble achievement is securely established. None but the loftiest themes did his consecrated muse sing. There is a virginal and cloistral charm about his poetry, which never rests contentedly on this solid earth, but always hovers on gracefully poised wing, ready to take its flight to the realms of true beauty and undisturbed harmony. For this reason, his religious poems are most characteristic of the nature and trend of his poetry and afford a more intimate glimpse of the poet's soul. The most prominent feature of his religious poetry is its ecstatic intensity and its sublime sincerity.

The selections have been made with a fine discernment of poetical beauty and with a thorough understanding of their autobiographical value. It would be well if this small collection prepared the way for a better appreciation of Johnson's poetry, which is not yet known as it deserves to be known. Poetry of this spiritual and ascetical type is not readily understood and relished; only gradually one learns to savor its exquisite delights and enjoy its subtle, unobtrusive

fragrance. Among the selections we find: Winchester, the Dark Angel, Sursum Corda, Our Lady of the May, De Profundis, Visions, and others of equal merit. "Visions" is Dantesque in the powerful sweep of an imagination which spans, with penetrating glance, the lowest depths of hell and the light-crowned summits of heaven. But, perhaps, nothing is more delicate and impressive than "Sursum Corda," of which the following lines will convey some idea:

> Lift up your hearts! Oh, so
> We will:
> Through storm of fire or snow,
> We lift them still!

Father Carroll is a poet who discovers radiant beauty in the ordinary environment of our lives and who makes sweet violets blossom forth along the dusty road we travel day by day. Though this may be an humbler ministry of art, it certainly is very useful and one for which men will be grateful and to which the lowly will readily respond. Is it not a noble and great task to bring bright flashes of color into the drab surroundings of those bound to mean and uninspiring toil, and to build a glorious rainbow across this valley of tears? And this our poet-priest does and thereby transfers something of his sacerdotal calling to his poetical work. To glorify the home, to exalt the dignity of the family, to weave a halo round the cradle is a task not unworthy of the finest gifts of the poet. Here is a little gem, which to win favor needs but to be read.

> THE RICHES OF POVERTY.
>
> You up there in your gilded hall,
> With glitter of lights
> 'Mid revel of nights,
> Think you have life, love, happiness—all.
> I, down here at my cottage door,
> Would not take your gold
> Nor your gems untold
> For my babe that plays on this earthen floor.

Life will seem brighter and the world more beautiful when seen through Father Carroll's eyes. C. B.

BEAUTY. A Study in Philosophy. By the Rev. Aloysius Rother, S.J., Professor of Philosophy in St. Louis University. B. Herder, St. Louis. 1917. Pp. 140.

Much of the ugly and revolting realism that disfigures modern art and literature is, in no slight measure, due to a perverted notion of the nature and the character of the beautiful. Since art is the sensible representation of the beautiful, it is evident that a false

idea of the latter must inevitably result in a wrong orientation of the artist's work. Hence Father Rother's study of beauty is a very timely and helpful little book, which ought to find its way into the hands of art students and art critics. Though the author has no original contribution to make to the traditional scholastic theory on the subject, he sets forth the teaching of the Schools in a clear and concise manner and disentangles it from the maze of ontological details under which it is generally submerged. Fortunately, he has emancipated himself from the influence of Jungmann, who, failing to distinguish between the good and the beautiful, was the innocent cause of much confusion. The study is not exhaustive, but elementary, being intended as a manual for classes of philosophy. The diction, always lucid and fluent, at times, as befits the subject matter, bursts forth into genuine beauty.

OUTLINE OF APPLIED SOCIOLOGY. By Henry Pratt Fairchild, Ph.D., Assistant Professor of the Science of Society in Yale University. The Macmillan Co., New York. 1916. Pp. 361.

Here we have one of those plausible books, so common in the department of ethics and sociology, that contain a good deal of sound sense and just reasoning with an all-pervasive infiltration of erroneous principle. Incidentally, the volume gives an indication of the drift and the spirit of the teaching in vogue at our great centres of learning. Startling disclosures, sometime since, opened our eyes to the fact that our universities are cutting loose from all Christian moorings and are drifting in the direction of agnosticism. These revelations are being confirmed by the sceptical spirit caught from many books that have recently come from the pens of university men. Of course, it would be a grave and fatal mistake to assume that we could not glean much valuable information from the pages of a work whose author does not share our world-view and interpretation of life. There are many practical questions that are not affected by differences in the speculative teaching on the destiny of mankind.

As an introduction to an intelligent study of the many phases of the social question, the volume before us will render excellent service. It prepares, especially, the way for a critical evaluation of the remedial measures proposed by the advocates of social reform. The advantage of a sociological study is that it places social phenomena in their proper perspective and reveals the causal connexion by which they are linked together. This interrelation of the social facts the author brings out very clearly, and accordingly he builds up a solid foundation for a sane social reconstruction. It is not his purpose to provide a detailed program of social readjustment, nor has he any

brief for a particular panacea. But every page abounds with helpful suggestions and every line is stimulating. The author's views on the feminist movement and on economic reform we can almost fully endorse; with regard to his theories on education and eugenics we must be more wary.

The author's most pernicious and dangerous error is his surrender of natural rights. "Along with other impedimenta of a past epoch," he writes, "the whole notion of natural and individual rights has been discarded." This doctrine is fraught with fatal consequences; it is subversive of all individual liberty and leads logically to the deification of the State. But this is the general tendency of modern sociology, to minimize the individual and to exalt beyond measure the importance and rights of society. C. B.

Literary Chat.

The nations of the world are bound together in one great overlapping unity, which manifests itself in their mutual dependence. Nothing, perhaps, shadows forth more strikingly this solidarity of the human family than the unmistakable kinship of the various literatures of the world. Mostly they are studied apart and in isolation, which makes us miss the golden threads that weave them into one pattern of variegated, but harmonious design. Miss Georgina Pell Curtis obviates this defect by presenting, in a small compass, a synthetic panorama of the literatures of the world. (*The Interdependence of Literature.* B. Herder, St. Louis.) By this device the interrelation becomes visible to the eye. The little volume treats a fascinating subject in a charming and instructive manner and rouses the desire to become familiar with the details of the national literatures of which the author sketches but the bare outlines.

Pax is a word of sweet sound. It is aptly chosen as the title of a booklet intended to bring comfort and cheer and encouragement to those facing death hourly in the trenches. (*Pax.* Den Akademikern im Felde entboten von der Abtei Maria-Laach. Volksverein-Verlag, M. Gladbach). The volume contains a series of inspiring essays bearing on the great issues of life. In marked contrast to the bulk of war literature, this little sheaf of meditations, gathered in the peaceful seclusion of a monastery of St. Benedict, possesses genuine literary merit and is of permanent apologetic value. No jarring note is struck, nor harsh word uttered. Every line breathes peace and good will.

The 1917 edition of *The Official Catholic Directory* for the United States and Canada marks one hundred years in the life of the Directory, a history of which is given in the foreword to the latest volume. The progress of the Catholic religion is shown in the growth of pastoral ministrations, for during the past year 357 parishes and 411 priests have been added to the ecclesiastical organization. The total number of parishes is 15,520, of which 10,190 have resident pastors. The enrollment of children in the parish schools rises to 1,537,644 children, in a population of 17,022,879 for the United States; in addition to these, there are 8,413,257 professing the Catholic religion in our island possessions. (P. J. Kenedy & Sons, New York).

Father Robert Eaton of the Birmingham Oratory has added to his several useful volumes of Scriptural comment an annotated text of the *Gospel of St. Luke.* St. Luke is the physician, the artist, the Greek scholar who gives us the message of Christ's coming and teaching with the accompaniment of hymns and the poetical image of mercy. It suits in an especial manner the spirit of an age of materialistic altruism. Hence this volume, compiled chiefly for the use of schools, deserves the attention especially of teachers. (London: Catholic Truth Society).

A comparative study of the Latin Psalter is of considerable help in clearing up doubtful readings preserved in the Hebrew texts and carried into the Gallican version used for the Canonical Hours in the Latin Church. The Sulpician Priest Henry Jeanotte, professor at the Montreal Theological Seminary, has contributed toward this end by his publication of the text of the Latin version of St. Hilary of Poitiers, *Le Psautier de S. Hilaire.* The editor helps us to assign the proper position to the African, Gallic, and Italian texts of the Psalter respectively. Besides, we get to know something of the original exegesis of St. Hilary, though his entire work on the Psalms is no longer extant. The importance of his interpretation is due to the fact that he is practically the first of the Latin exegetes; and he did more for exegesis than simply translate the Greek commentary of Origen. (Paris: J. Gabalda).

Report of the Transactions of the Catholic Hospital Association, at their second annual meeting in Milwaukee last summer, shows that the organization is making good headway. It represents at present 161 hospitals—about one-third of the hospitals under Catholic management in the country. There were over two hundred representatives of the various religious orders present, and the discussions point to a comprehensive interest in the matter of supplementing the service of Christian charity to the sick by the addition of all the helps which scientific methods and the appliances of the arts of medicine and surgery can offer. The spirit of union and mutually helpful understanding is a further gain to the cause of charity.

Father Allan Ross of the London Oratory is the compiler of a small history of the *Religious Orders of Women* (First Series), including the Visitation Order, the Society of the Holy Child Jesus, Sisters of Notre Dame (Namur), Sisters of Charity of St. Vincent de Paul, Little Sisters of the Poor, and the Helpers of the Holy Souls. (Catholic Truth Society: London).

The Progress of a Soul contains a series of letters written by a convert to a number of persons. These represent not conventional Anglicans, who are supposed to be more or less familiar with the grounds of Catholicity as taught by the Apostolic Church, but the agnostic man of science and the Nonconformist Celt who regard Rome as the tyrant that enslaves its followers through intellectual obscurantism or sophistry. Thus the little volume happens to have a real value in our apologetic literature of the convert type. Dom Bede Camm, the learned Benedictine, furnishes the little volume with an introduction in place of one promised by the late Mgr. Hugh Benson. (Benziger Brothers: New York).

A pathetic interest attaches, apart from their literary value, to the "Poems" of Thomas MacDonagh and Joseph Mary Plunkett (Frederick A. Stokes Company: New York). These two young patriots were intimate friends. Intellectual, spiritually refined, enthusiastically patriotic, they dreamt and sang and wrote of Ireland's aspirations, her sorrows, her past and future glories. There is more of the subjective, yet not more of the introspective, in the verses of MacDonagh than in those of the son of Count Plunkett. The latter was the younger, though he acts as the critic of his friend, from whom he strove nevertheless to learn and whom he admired. Plunkett's sister has contributed the introduction to the volume and edited the verses of her

brother, interpreting his preferences in the choice of the material at her disposal. There is a strong flavor of the religious mystic about young Plunkett's poetry, and of the two heroes he presents the finer type of poetic nobility.

The Devotion of the Three Hours' Agony is becoming year by year more widely spread, and wherever properly conducted it is sure to attract souls and to produce abundant fruit; even as the Way of the Cross draws the people on the Lenten Fridays. A booklet that may suggest thoughts and aspirations in this connexion and may also help those at home who are unable to be present at the devotion in the church, bears the title *The Three Hours' Agony of Our Lord Jesus Christ,* by the Rev. Peter Guilday, Ph. D., of the Catholic University. It contains the discourses delivered by the author in the Church of Our Lady of Lourdes, New York, Good Friday, 1916. (Longmans, Green & Co., New York).

From a merely temporal point of view a book of meditations on the Advent and Christmas seasons is at the present moment either belated or somewhat previous. From the standpoint of sound thought, however, tersely expressed, the meditations entitled *The Prince of Peace* by Fr. Alban Goodier, S.J., are always on time. The more is this the case that they owe not a little to the spirit and occasionally to the language of Fr. Coleridge, S.J. (Benziger Bros., New York).

We have repeatedly had occasion to recommend the *Summula Philosophiae Scholasticae* by Fr. Hickey, O.Cist. The second volume, containing the Cosmology and Psychology, has just appeared in its fourth edition, the first volume having previously attained the same stage of progress. These multiplied editions are not mere reimpressions. The writer takes account of the recent scientific literature, as a glance at the many marginal quotations from the authorities in English will show. The book is therefore kept up to date. The same is true of the *Ethics,* which is now in the third edition. (Gill & Son, Dublin; Benziger Bros., New York).

A number of essays written by the late Monsignor Benson on divers occasions and published originally in separate penny pamphlets, have been collected into a small volume recently issued by the English Catholic Truth Society. The papers treat of infallibility and tradition, the deathbeds of "Bloody Mary" and "Good Queen Bess", Christian Science, Spiritualism, Catholicism and the future, the conversion of England. They are introduced by a biographical sketch from the hand of Father Allan Ross of the London Oratory, and Father Martindale in the Foreword sees in the collection an "expression of the scheme into which Monsignor Benson's outlook fitted itself". Aside from this reflectiveness, the essays are intrinsically deserving of permanence. (Herder, St. Louis.)

Father Tim's Talks with People He Met have been frequent enough to fill a second volume. Those who enjoyed the earlier series will no doubt welcome the later. Fr. McEnniry is a good story-teller. The setting of the yarns is always natural, lively, piquant. Perhaps Father Tim isn't always as *art-full* as he might be with the moral; but Tim Casey is a sterling character, a thorough priest—genial withal and witty—and ever alert to get his work in; so that even if the art should halt at this point, perhaps the very moral of Tim's eagerness is worth more in the long run than perfect "good form" would be. *Tim's Talks* are reprinted from *The Liguorian* and published by B. Herder, St. Louis, Mo.

The *Catholic Charities Review,* which made its debut in January, bids fair to play an important part in the large field of beneficence which it is designed to cover. No aspect of Catholic charity will be alien to it. Social problems, the principles and methods, true and false, applicable to social work, the

activities of beneficent societies and institutions, reviews of cognate literature—these are the chief features of the new periodical.

Obviously *Catholic Charities Review* should appeal strongly to the clergy. Priests are the leaders in all Catholic charities, and here is an efficient aid in the difficult task of leadership. In its pages will be gathered the wisdom of reflective students and the results of experts trained in the field of social activities. Conducted by so able an editor as Dr. John Ryan with the coöperation of Dr. Kirby, and having as a warrant the prestige of the Catholic University, its solidity and practicality are well assured. The subscription rate is so modest that no pastor will find it beyond his own means, nor need he experience any hesitancy in urging not only his societies but large numbers of his people to subscribe for the new magazine. (The Catholic University, Washington, D. C.)

Books Received.

BIBLICAL.

THE GOSPEL ACCORDING TO ST. LUKE. With Introduction, Text and Notes. Compiled chiefly for use in schools by Robert Eaton, Priest of the Birmingham Oratory. Catholic Truth Society, London. 1916. Pp. viii—208. Price, 2/6 *net.*

LE PSAUTIER DE SAINT HILAIRE DE POITIERS. Texte, précédé d'une Introduction. Par Henri Jeannotte, Prêtre de Saint-Sulpice, Professeur au Grand Séminaire de Montréal (Canada). J. Gabalda, Paris. 1917. Pp. xlvii—100.

THEOLOGICAL AND DEVOTIONAL.

THE THREE HOURS' AGONY OF OUR LORD JESUS CHRIST. Given at the Church of Our Lady of Lourdes, New York, Good Friday, 1916. By the Rev. Peter Guilday, of the Catholic University of America, Washington, D. C. Longmans, Green & Co., New York and London. 1917. Pp. 71. Price, 0.75 *net.*

DEVOTION TO THE HOLY FACE. Its Significance and Fruits; with an Appendix of Prayers, etc., etc. By E. Seton. Benziger Brothers, New York, Cincinnati, Chicago. 1916. Pp. 128.

THE WAY OF THE CROSS. According to the Method of St. Alphonsus Ligouri. Large-type edition. Benziger Bros., New York, Cincinnati, Chicago. 1917. Pp. 39. Price, $0.15 *postpaid.*

CONTEMPLATIONS OF THE DREAD AND LOVE OF GOD. From the Ms. Harleian 2409 in the British Museum. Now done into Modern English by Frances M. M. Comper. (*Angelus Series.*) Benziger Bros., New York. 1916. Pp. 180.

THE SACRAMENT OF FRIENDSHIP. By the Rev. Henry C. Schuyler, S.T.L., author of the *Virtues of Christ Series.* Peter Reilly, Philadelphia. Pp. 218. Price, $1.10 *net.*

THIRTY-ONE DAYS WITH OUR BLESSED LADY. Being a Book Compiled for a Little Girl. By Margaret M. Kennedy, author of *The Holy Child seen by His Saints.* With seven illustrations by Cecily Butt. Benziger Bros., New York, Cincinnati, Chicago. 1917. Pp. xx—186.

A LITTLE POCKET-BOOK FOR SOLDIERS. By a Military Chaplain. 69 Southwark Bridge Road, London, S. E. Pp. 111. Price, 2*d. net.*

CAMILLUS DE LELLIS. The Hospital Saint. By a Sister of Mercy. Benziger Bros., New York, Cincinnati. Chicago. 1917. Pp. 165. Price, $1.00 *net.*

GOD'S TRUTH. Four Sermons preached at St. George's Church. Worcester, on the Sundays of September, 1916. By the Rev. Herbert Lucas, S.J. Catholic Truth Society, London. 1917. Pp. 74. Price, 4*d. net.*

ENLARGEMENTS UPON MEDITATIONS MADE IN TIME OF RETREAT. By the Rev. John Rickaby, S.J. Joseph F. Wagner, Inc., New York; B. Herder, London. 1917. Pp. 188. Price, $0.60 *net.*

THE RELIGIOUS ORDERS OF WOMEN. Edited by Allan Ross, Priest of the London Oratory. First Series. Catholic Truth Society, London. 1916. Pp. viii—32. Price, 1/3 *net.*

LES FONDEMENTS DE LA DOCTRINE CATHOLIQUE. Par Louis Prunel. Vice-Recteur de l'Institut Catholique de Paris. Préface de Mgr. A. Baudrillart.. (Vol. I, *Cours Supérieur de Religion.*) Gabriel Beauchesne, Paris. 1916. Pp. xvi—451. Prix, 4 *fr.*

DIEU. La Leçon des faits. Par Auguste Drive. (No. 12, *Bibliothèque Apologétique.*) Gabriel Beauchesne, Paris. 1914. Pp. v—171. Prix, 1 *fr.* 50.

DIEU ATTEND. Leçons de guerre. Par Monseigneur Gouraud, Évêque de Vannes. Deuxième édition. Gabriel Beauchesne, Paris. 1916. Pp. 157. Prix, 2 *fr.*

THE ANCIENT JOURNEY. By A. M. Sholl. With an Introduction by the Rev. Joseph McSorley, C.S.P. Longmans, Green & Co., New York, London, Bombay, Calcutta and Madras. 1917. Pp. xv—181. Price, $1.00 *net.*

LITURGICAL.

MASS IN HONOR OF ST. CATHARINE. For Two Sopranos and Alto. By René L. Becker, Op. 55. (*Fischer Edition*, No. 4243.) J. Fischer & Brother. New York. 1917. Pp. 27. Price: Score, $0.80; Voice Parts, at $0.25.

MESSA FACILE IN ONORE DI S. CIRO. Eduardo Bottigliero, Op. 105. Unison. (*Fischer Edition*, No. 4226.) J. Fischer & Brother, New York. 1917. Pp. 24. Price: Score, $0.60; Voice Part, $0.15 *net.*

MISCELLANEOUS.

A YEAR OF CHEER. Chosen from Catholic Sources by Scannell O'Neill, Editor of *The Wit and Wisdom of John Ayscough*, etc. (*The Angelus Series.*) Benziger Bros., New York. 1916. Pp. 160.

MAXIMS FROM THE WRITINGS OF KATHARINE TYNAN. By the Compiler of *Maxims from the Writings of Mgr. Benson*, etc. (*Angelus Series.*) Benziger Bros., New York. Pp. 149.

PENNY PAMPHLETS. B 233: *Bishop Hedley (1837-1915).* By Dom Justin McCann. Pp. 20. C 188: *The Date of the Anglican Schism.* By Adrian Fortescue. Pp. 12. D 192: *Retreat Notes.* Pp. 48. P 18: *A First Communion Book for Children.* Pp. 32. R 74: *Don'ts for Students in Science and History.* Compiled by G. S. Bolger, F.L.S., F.G.S. Pp. 20. Catholic Truth Society, London. Price, one penny each.

VERSES OF THIRTY YEARS AGO. By the Rev. Michael V. McDonough, author of *One Year with God.* Angel Guardian Press, Boston. 1917. Pp. 91.

DARK ROSALEEN. A Story of Ireland To-day. By M. E. Francis (Mrs. Francis Blundell). P. J. Kenedy & Sons, New York. 1917. Pp. 372. Price, $1.45 *postpaid.*

GARCIA MORENO'S DEATH. A Modern Tragedy in Five Acts. Adapted by Frederick M. Lynk, S.V.D. (Vol. I of the *Techny Series of Catholic Plays.*) Mission Press, Techny, Illinois. 1917. Pp. 78. Price, $0.25; 5 copies, $1.00.

Firms with Episcopal Authorization to handle Sacred Vessels to Repair them

BALTIMORE:	**JENKINS & JENKINS,** 327 N. Charles Street. **JOHN MURPHY CO.,** Park Avenue and Clay Street.
BOSTON:	**BIGELOW, KENNARD & CO.,** 511 Washington Street. **H. A. & M. L. DOLAN,** 76 Summer Street. **THOS. J. FLYNN & CO.,** 62-64 Essex Street. **PATRICK J. GILL,** 387 Washington Street.
CHICAGO:	**BENZIGER BROS.,** 214-216 W. Monroe Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) **JOHN P. DALEIDEN CO.,** 1530-32 Sedgwick Street.
CINCINNATI:	**BENZIGER BROS.,** 343 Main Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) **FR. PUSTET CO.,** 436 Main Street.
CLEVELAND:	**THE R. A. KOCH CO.,** 1139 Superior Avenue. **NORTHERN OHIO PLATING WORKS,** 1232 E. Third St.
MILWAUKEE:	**DIEDERICH-SCHAEFER CO.,** 413 Broadway. **A. WERNER,** 649 E. Water Street.
NEW YORK:	**BENZIGER BROS.,** 36 Barclay Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) **THE W. J. FEELEY CO.,** 10 East 50th Street. **THE GORHAM COMPANY,** 5th Avenue and 36th Street. **FR. PUSTET CO.,** 52 Barclay Street.
PHILADELPHIA:	**J. E. CALDWELL & CO.,** Chestnut—Juniper—So. Penn Sq. **H. L. KILNER & CO.,** 824 Arch Street. **FRANK A. L. LEAHY,** 1645 North Third Street. **J. J. McDERMOTT,** Room 818, 1011 Chestnut Street. **OESTERLE & CO.,** 125 South Eleventh Street. **F. C. PÉQUIGNOT,** 1331 Walnut Street. **WRIGHT MANUFACTURING CO.,** 133 Master Street.
PITTSBURG:	**E. J. LETZKUS,** 2002 Jenkins Arcade.
PROVIDENCE:	**THE W. J. FEELEY CO.,** 169 South Angell Street. **THE GORHAM CO.,** Elmwood.
ST. LOUIS:	**B. HERDER,** 17 South Broadway. **MUELLER PLATING CO.,** 217 North Sixth Street.

The Catholic University of America

WASHINGTON
District of Columbia

Right Reverend THOMAS J. SHAHAN, D.D., Rector

IN addition to the courses of study leading to advanced degrees hitherto offered, the University now provides:

In the **Schools of Philosophy, Letters,** and **Science,** a series of undergraduate courses leading to the degree **Bachelor of Arts.**

In the **School of Law,** courses leading to the degree **Bachelor of Laws.**

In the **School of Technology,** a series of undergraduate courses leading to the degree **Bachelor of Science** in:

Civil Engineering. **Mechanical Engineering.**
Chemical Engineering. **Electrical Engineering.**

For announcements and detailed information concerning courses, in the—

Faculty of Philosophy, address, V. REV. E. A. PACE, Ph.D., S.T.D., **Dean**
Faculty of Law, address, Dr. THOMAS C. CARRIGAN, LL.D.
School of Technology, address, Prof. D. W. SHEA, Director.

These courses are open to graduates of High Schools, Academies, and others of like Scholastic attainments.

Brotherhood Wine Company

HOUSE FOUNDED 1839

330 to 334 Spring Street and 493 to 495 Washington Street

NEW YORK CITY

Altar Wines for Sacramental Purposes

	12 Bots.	Gal.	Bbl. Lots of 50 Gals
Loyola Dry	$4.25	$1.25	$1 15
Loyola (Moderately Sweet)	4.25	1.25	1.15
Loyola (Moderately Sweet) Res Vintage	8.00	2.50	2.25
Aquinas (Slightly Sweet)	4.25	1.25	1.15
St. Benedict (Sweet)	4.25	1.25	1.15

PRODUCERS OF THE FINEST WINES IN AMERICA
RECOMMENDATIONS FROM PRELATES AND PRIESTS ON REQUEST

VERAVENA SPANISH PRIZE ALTAR WINE

In Bulk		In Glass	
13 Gals.	$2.45 per Gal.	12 Large Bots.	$ 9.00
20 "	2.35 "	50 " "	36.00
40 "	2.25 "		

We furnish endorsements for this Spanish Wine from His Holiness, Pope Benedict XV.
This Wine is used all through Europe.

KINDLY ASK FOR PRICE-LIST

EDWARD R. EMERSON, Pres.

L. L. FARRELL, Director
Gen'l Mgr. Altar Wine Dept

We extend a cordial invitation to the Rev. Clergy to visit our vineyards and cellars

BRUNSWICK
HOME BILLIARD TABLES

Someone Says, "*Billiards!*"
And Out Comes the Brunswick Table

Folded up in a closet or in any spare space, the "Quick Demountable" Brunswick Home Table is triumphantly brought forth by eager hands and set up in the center of the room. It is only the work of a minute to push back the chairs, rack the balls and fire the shot that starts an evening of royal sport.

Carom and Pocket Billiards never tire—their charm is endless. Sparkling hours of merry rivalry with those you love—moments of tense uncertainty

Expert Playing Qualities

To live a healthy, worry-proof life, to entertain friends and to keep boys home—install a scientific Brunswick Home Billiard Table.

Beautiful oak and mahogany, accurate angles, fast ever-level beds and quick-acting Monarch cushions. Our handsome b.lliard catalog shows sizes and stvles to fit in any home. *Write for free copy today.*

"BABY GRAND"
Combination Carom and Pocket Table with Accessory Drawer That Holds Full Playing Outfit.

(748)

Balls, Cues, Etc., Free

Complete High Grade Playing Outfit included with every Brunswick—Balls, Cues, Rack, Markers, Tips, Cue-Clamps, Chalk, Brush, Expert Book of 33 Games, etc.

Write for Color-Catalog

See these tables in photographs *of homes like yours.* Get our low prices, easy terms that let you play as you pay and home trial offer.

All contained in our interesting billiard book and color-catalog, "Billiards—The Home Magnet." Send coupon or write for free copy today.

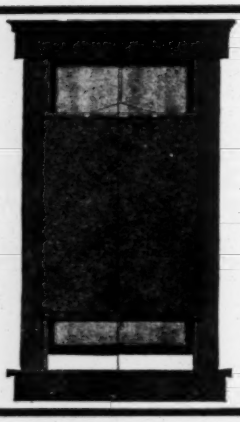
The Brunswick-Balke-Collender Company
Dept. 49H, 623-633 S. Wabash Ave., Chicago

THE BRUNSWICK-BALKE-COLLENDER COMPANY
Dept. 49H, 623-633 S. Wabash Ave., Chicago

Without obligation, I should like to receive your color-catalog, **"BILLIARDS—THE HOME MAGNET,"** and details of your free trial offer.

Name.....

Address.....



Why Not Shop Early?
Do You Need Window Shades?

Draper's Cotton Duck
Adjustable Window Shades Spell—

EFFICIENCY DURABILITY SIMPLICITY SATISFACTION

Why Not Place Your Order for Our Shades before the Busy Season?

LUTHER O. DRAPER SHADE CO., Spiceland, Ind.

Church and School Furniture

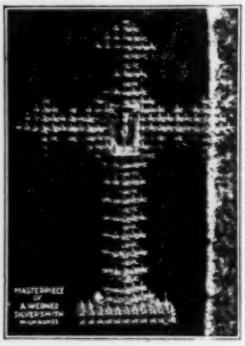
Quality and Prices Right

Assembly & Folding Chairs

Altars, Confessionals

Prie-Dieus, Pews, Pulpits, Blackboards, Etc.

Atlas Seating Company, 10 East 43d and 7 East 42d St. New York City



THE GOOD OLD METHOD

Skillful Workmanship and Fair Dealing always uphold a Good Reputation.

MY work in gold-plating and refinishing sacred vessels LOOKS and WEARS BETTER than when new.

My Prices are most reasonable.

A. WERNER, THE SILVERSMITH

Werner Building Milwaukee, Wis.

The OLD MENEELY Foundry

Established 1826

MENEELY & CO.

WATERVLIET (West Troy), N. Y.

Founders of the Finest

Church Bells, Peals, and Chimes

Gymnastic Apparatus

Sargent, Swedish, German
Running Tracks, Mats
Everything for the Gymnasium

Playground Apparatus

For Parks or Public Playgrounds
Made Strong and Safe
Complete Equipments Furnished

Steel Lockers

Standard Steel Lockers
Sanitary, Strong, Secure
Sixteen sizes carried in stock

Anthropometric Apparatus

Measuring Instruments
Apparatus for Medical Gymnastics

WRITE FOR CATALOGS

NARRAGANSETT MACHINE COMPANY

PROVIDENCE, R. I., U. S. A.

Western Office: 1504 Monadnock Block CHICAGO, ILL.

A CATHOLIC FIRM

Edward J. Knapp Candle Co.

The Reliable Candle Manufacturers

SYRACUSE, N. Y.

Our Candles are made conscientiously and in accordance with the rubrics of the Church. If it is quality you want, write us. We sell to the Rev. Clergy and Religious Institutions at WHOLESALE PRICES. : : We are manufacturers of the well-known and popular FIFTEEN HOUR VOTIVE LIGHT so extensively used for altar and devotional purposes. Samples submitted upon request. : : ;

MITE BOXES

For Missionary and Special Offerings

These Boxes are so constructed that the money cannot be removed without destroying the box

Samples and Prices of the various styles sent on request

EDWARDS FOLDING BOX CO.

Manufacturers of Folding Paper Boxes of all kinds

27 North Sixth St. 526-528 Cuthbert St.

Philadelphia

Church Chime Peal BELLS

Memorial Bells a Specialty

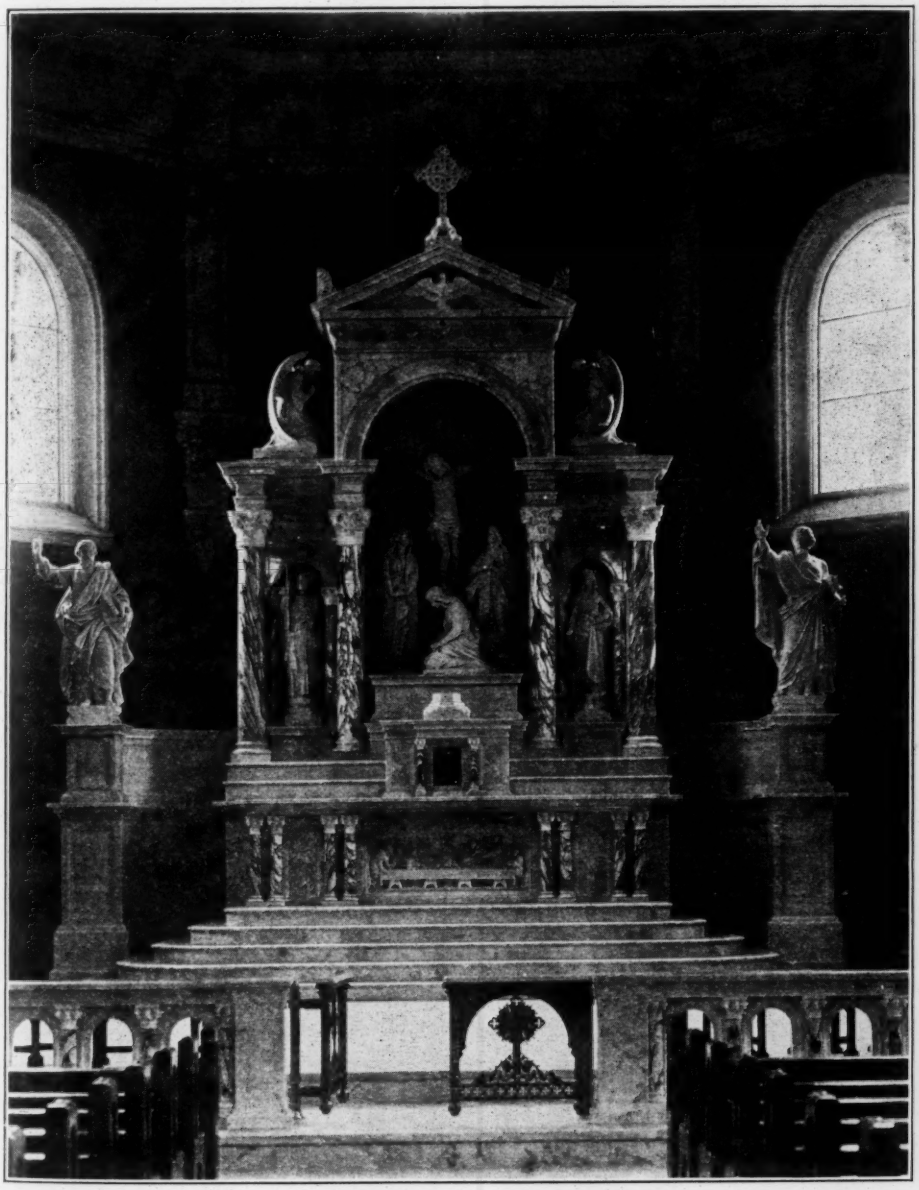
15 bells, Immaculate Conception Cathedral, Denver.
15 bells, St. Helena Cathedral, Helena, Mont.
11 bells, Chapel of Immaculate Conception, St. Mary's-of-the-Woods, Ind.

McSHANE BELL FOUNDRY CO., Baltimore, Md., U. S. A.

Chicago Office: Room 64, No. 154 W. Randolph Street

Established 1856

ARTISTIC MARBLE ALTARS

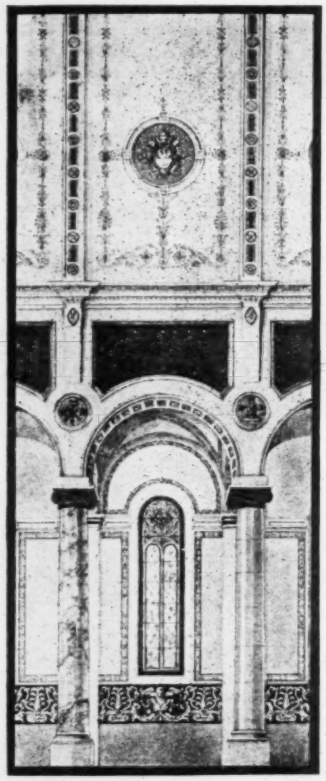


THIS HIGH ALTAR, TOGETHER WITH SIDE ALTARS, SHRINES, COMMUNION RAILING, BAPTISMAL FONT, HOLY WATER FONTS, AND STATUES, WERE SCULPTURED FOR ST. PETER'S CHURCH, REV. F. A. SCHREIBER, RECTOR, MANSFIELD, OHIO.

THE McBRIDE STUDIOS

D. H. McBRIDE

NEW YORK, N. Y. PIETRASANTA, ITALY



Church Decorations

In Correct Styles

Religious Paintings

Consult us when planning the decorations of your church.

Special attention given to *acoustics* and *scientific lighting*.

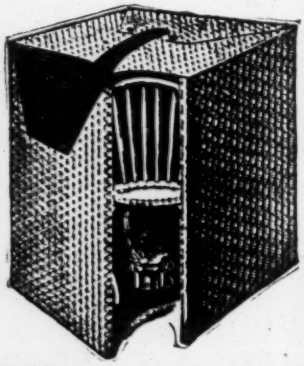
Conrad Schmitt Studios

1707 Grand Avenue, Milwaukee, Wis.

Write for Suggestions and Estimates.

Perfect Health Thru the Use of the Robinson Turkish Bath Cabinet in Your Own Home

Endorsed and Recommended by Priests Everywhere



Excellent for people of sedentary habits and for reducing flesh.

Are You Sick—Are You Well?

Take a Turkish Bath. It is the greatest natural aid to Health and Strength. Such Baths were a prominent feature in the lives of the ancient Romans and were in no small degree responsible for their great physical and mental powers.

Turkish, Roman or Russian Baths in Privacy of Your Home

The Robinson Turkish Bath Cabinet brings the comfort and health-giving invigoration of a hot-air, steam or vapor bath right into your home. No need to go to a public Turkish Bath; instead enjoy your own home privacy and comfort. No need to make a costly trip to a sanitarium or mineral spring; we give you formulas for every kind of medicated or mineral vapor bath which your physician may prescribe. The Robinson Turkish Bath Cabinet can be set up anywhere by a child in a few moments. It is simple and safe to use.

Costs only 2c. a Bath.

The Cost of a bath in your Robinson is almost nothing—about 2c. a bath instead of $1 to $2 for a bath, which is charged at public Turkish Bath places.

The Robinson is the original bath cabinet—the most correctly designed—the most sanitary—the most substantially made and beautifully finished cabinet. It is the only cabinet with the 4-top-curtain construction, allowing four changes of temperature. Thousands of Robinson Turkish Bath Cabinets are in use to-day.

Send for Valuable Book "Health." Satisfaction guaranteed. 30 days' trial

The Robinson Cabinet Mfg. Co. 842 Factories Bldg., TOLEDO, OHIO.

Voluntary Testimonials of Priests.

Gentlemen:

Your cabinet came in the very nick of time to save me from a severe attack of grip. When I used it for the first time last night I felt so miserable that I was scarcely able to set it up and get into it, but a splendid, restful sleep, which resulted from the application, has almost restored me and I feel sure that another application to-night will drive the last remnant of a cold out of my system. I find your cabinet is very practical and durable, and everything that you represent it to be.

Very sincerely yours,
REV. FR. GABRIEL,
St. Joseph's Church,
Ponchatoula, La.

Other Satisfied Users

REV. M. O'SULLIVAN,
St. Patrick's Church,
Chicago, Ill.

REV. J. C. GILLAN,
All Saints' Church,
Chicago, Ill.

REV. JOS. M. DENNING,
St. Mary's Church, Marion, O.

REV. JOHN F. KELLY,
Church of Nativity,
Merrimac, Mass.

REV. PETER McCALL,
St. Anthony's Church,
Cohasset, Mass.

REV. J. B. LABOSSIERE,
Sacred Heart Church,
Amesbury, Mass

Poor Refrigeration Means Food Waste

The waste and spoilage of food is one of the biggest items of your overhead expense. Inefficient refrigeration is responsible for most of this waste.

You can remedy this just as over 400 Catholic Institutions all over the United States have done by installing

McCRAY
SANITARY REFRIGERATORS

For over thirty years the McCray has been the standard of refrigerator efficiency.

Scientific in every detail, the patented system of refrigeration keeps the food fresh, pure and cool. All odors and impurities are quickly discharged through the water-sealed drain and trap.

Beautiful outside finish, sanitary linings of opal glass, white enamel and odorless wood, outside door for icing, all combine to make the McCray the ideal refrigerator for Catholic Institutions and private residences.

The McCray is used in thousands of public institutions, hotels, clubs, restaurants and residences in all parts of the country, and by the U. S. Pure Food Laboratories in Washington.

Our special designing department will be glad to suggest just the right stock model for your use or to submit blueprint suggestions for one made to order to suit your special needs.

Send for Catalog

No. 51 for Catholic Institutions.
No. 92 for Residences.
No. 70 for Grocers.
No. 62 for Meat Markets and General Stores.

McCray Refrigerator Co.

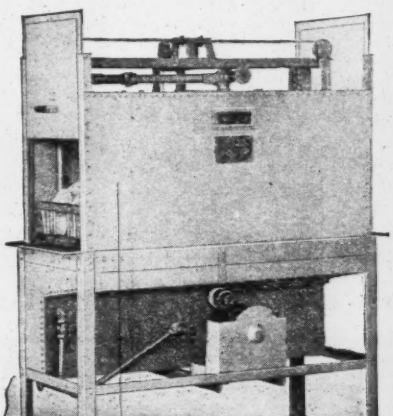
778 Lake Street, Kendallville, Ind.

Agencies in all principal cities.

Crescent ELECTRIC DISH WASHERS

The CRESCENT
Electric Dish Washer

Unequaled in Economy and Efficiency by any Washer on the Market



MODEL E

The Crescent Electric Dish Washer is used by leading hospitals and institutions throughout the country. It is most efficient and economical—simple in construction and operation.

Made in several sizes to meet all needs

It washes, thoroughly rinses, sterilizes and dries from 1,000 to 10,000 dishes per hour.

The *Crescent* saves dishes, time, and labor.

Let us explain how the *Crescent* can serve you. Write us to-day.

Bromley-Merseles Mfg. Co., Inc.

1328 Broadway, Suite 730

NEW YORK

Factory—Chicago

Ecclesiastical Art Metal Work

We manufacture a complete line of exclusive church work

Chalices, Ostensoriums, Candlesticks, Crucifixes, Lamps, Candelabra, Brackets, Censers, Railings, Gates, Pulpits.

Repairing and Gold-plating done at reasonable cost

Episcopal Permission to handle Sacred Vessels

All the best dealers handle our products

WRIGHT MANUFACTURING CO. 131-33-35 Master Street PHILADELPHIA, PENNA.

Books You Should Possess

The Priesthood and Sacrifice of Our Lord Jesus Christ. By the Rev. J. Grimal, S.M. 12mo, 400 pp., net $1.75

The Childhood of Jesus Christ. By the Rev. A. Durand, S.J. 12mo, 340 pp., net $1.50

Christ and the Gospel, or Jesus the Messiah and Son of God. By the Rev. Marius Lepin, D.D. 12mo, 570 pp., net $2.00

Above Three Titles in a Box, per set, net $4.50

History of the Catholic Church in the United States. By John Gilmary Shea. 4 vols., 8vo, net $10.00

Studies in Church History. By the Rev. Reuben Parsons, D.D. 6 vols., 8vo, net, $9.00

The Mystery of the Holy Trinity in Oldest Judaism. By Hon. Frank McGloin, LL.D. 12mo, 250 pages, net $1.00

Development of Personality, A Phase of the Philosophy of Education by Brother Chrysostom, F.S.C., with introduction by Thomas W. Churchill. 12mo, Cloth, 400 pages, net $1.25

Life, Poems and Speeches of John Boyle O'Reilly. 8vo, 800 pp., net $2.00

The New Laity and the Old Standards. By Humphrey J. Desmond. 12mo, bound in India Tint Cloth of Gold, boxed, net $0.50

JOHN JOSEPH McVEY, Publisher, 1229 Arch Street Philadelphia, Pa.

MISSION GOODS

Our Record for October, 1916:

Thirty-nine Missions Supplied

BY ORDER of His Grace, the Most Rev. Archbishop, *every church* in the Archdiocese of Cincinnati, *at the same time,* the first two weeks in October, had a Mission, and we furnished the Mission Supplies for *thirty-nine Missions.* This, under ordinary circumstances, is no small undertaking, especially in October, with the Christmas rush rapidly coming upon us; but to *do it* in October, 1916, with Europe practically torn asunder, difficult as it was to import many of the customary Mission articles, was a task that might reasonably be considered impossible. *Did we succeed?* Read the following testimonials and be convinced that *we* are the *leaders* for Mission Goods:

HOLY FAMILY RECTORY
Price Hill, Cincinnati

Frederick Pustet & Co.

With the close of our two weeks Mission I feel it my duty to thank you for the splendid variety of Mission Articles you sent for our Mission, and to express to you my pleasure in dealing with you.

Your prompt response to our every call and courteous treatment leave nothing to be desired.

Very respectfully,
REV. A. F. RUNNEBAUM.

HOLY NAME CHURCH
Cincinnati

November 16, 1916.

Fr. Pustet & Co.

For the seventh time in as many years your firm supplied us with Mission Goods. The select and extensive array of articles of devotion, and the minute and courteous attention to every detail fully justify this continued confidence in the ability and cleverness of the Pustet people in covering the Mission field.

Yours sincerely,
REV. JOHN F. HICKEY.

We have received many other letters of commendation similar to these

We don't misrepresent

goods, we don't try to humbug you by juggling the prices; but we do conscientiously carry out all our agreements, and make good all our promises.

That's the reason we receive so many repeat orders

FREDERICK PUSTET COMPANY

52 Barclay Street
NEW YORK

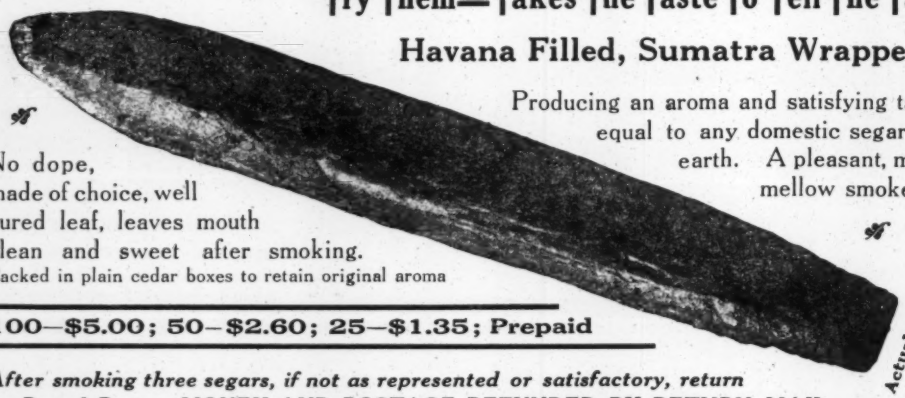
436 Main Street
CINCINNATI, OHIO

WAGNER'S LONDRES GRANDE

Try them—Takes the taste to tell the tale

Havana Filled, Sumatra Wrapped

Producing an aroma and satisfying taste equal to any domestic segar on earth. A pleasant, mild, mellow smoke.



Actual Size

No dope, made of choice, well cured leaf, leaves mouth clean and sweet after smoking.
Packed in plain cedar boxes to retain original aroma

100—$5.00; 50—$2.60; 25—$1.35; Prepaid

After smoking three segars, if not as represented or satisfactory, return by Parcel Post. MONEY AND POSTAGE REFUNDED BY RETURN MAIL

MATT. WAGNER & SON, Root Bldg., Buffalo, N. Y.

Establishd 186 6

The THEODOR KUNDTZ COMPANY

Cleveland Ohio

Church Furniture

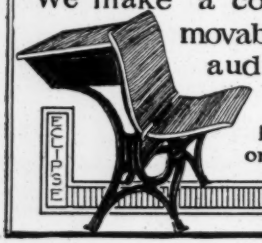
We are prepared to make Estimates on any special design or to furnish designs and estimates on any article of Church Furniture.

School Furniture

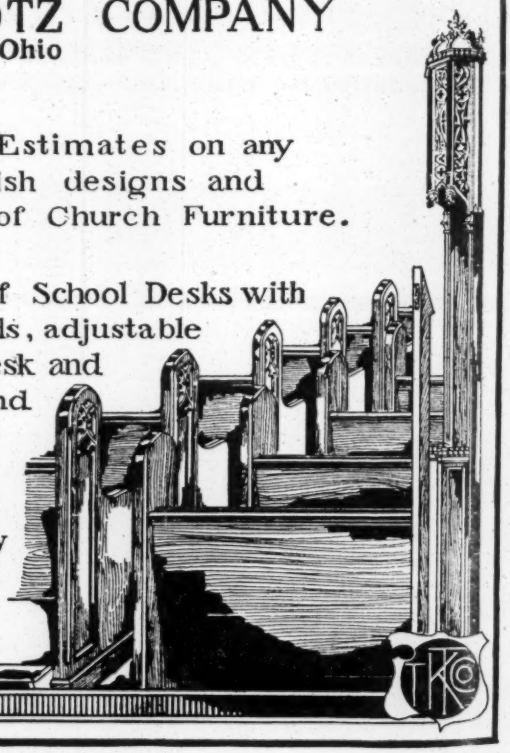
We make over fifty kinds of School Desks with both steel and cast standards, adjustable and stationary, combination desk and seat, also independent chair and desk.

Portable Chairs

We make a complete line of movable and stationary auditorium and hall seatings.



Let us figure with you on your requirements

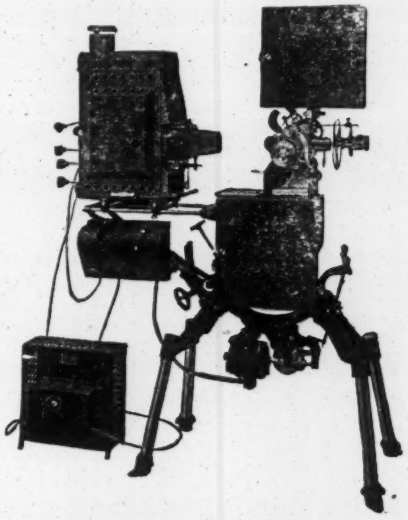


BE UP TO THE MINUTE

The Motion Picture is one of the Greatest Assets in Modern Church Work

It Educates — It Entertains

and is used with great success throughout religious fields



From the beginning we have specialized along these lines until to-day

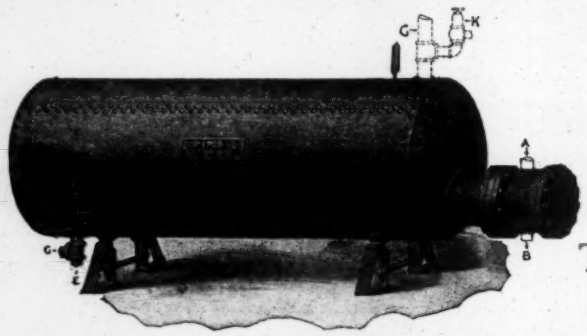
Power's Cameragraph

is universally recognized as the Premier Projection Machine in this field of endeavor.

Information regarding many exclusive features of design and construction, gladly furnished upon request

Nicholas Power Company

90 Gold Street, New York, N. Y.



We keep others in hot water

"SIMS"

Heaters are built right, operate right and are always ready for service. State your troubles to us—we will help solve them.

The Sims Co., Erie, Pa.

Agents Everywhere

The Catholic Educators

of America are determined to secure and use in their schools the most efficient methods of teaching that have been devised, and they have produced results which prove it.
Nearly all the Catholic Schools teach

Palmer Method Penmanship

because it is practical, common-sense handwriting which embodies legibility, rapidity, ease and endurance. *The mechanics and pedagogy of Palmer Method Writing are sound and efficacious.*
The **PALMER METHOD**, self-teaching **MANUAL**, 25c. the single copy postpaid. Special literature upon request. All inquiries answered promptly and precisely. Excellent supplies at reasonable prices. Ask for price list.

THE A. N. PALMER COMPANY

30 Irving Place, N. Y.
120 Boylston St., Boston, Mass.
Palmer Bldg., Cedar Rapids, Ia.
Widener Bldg., Philadelphia, Pa.
32 S. Wabash Ave., Chicago, Ill.

BOHNE BROS. & CO., Inc.

34 Barclay Street, New York

CHURCH GOODS

Now is the time to order your

Cassocks & Cloaks

It is a **KNOWN FACT, that the Bohne Cassocks are the Best.**
Our Altar Boys' Cassocks and Surplices surpass all others. Send for our circular.
Send for our new sample line also for Cloaks and Suits, Flannelette Shirts, and Black Sultana Shirts; Romeline and Linen Collars; **Birettas** and **Rabbis.**

We manufacture our own **Vestments, Canopies, Banners, and Badges**

Holy Name and Society Banners from $25.00 to $100.00.
Society Sashes and Badges (We make all our own goods). **VOTIVE STANDS**
We also carry a full line of Church and Mission Goods.
☞ **We are the Inventors of the Tell-Tale Alarm Patent Poor Boxes and Votive Stands;** buy them and you will have no more Church robberies. Send for circular.

BOHNE BROS & CO., The Old and Reliable Concern.

The Roof Artistic — which *Never* Needs Painting or Repairing

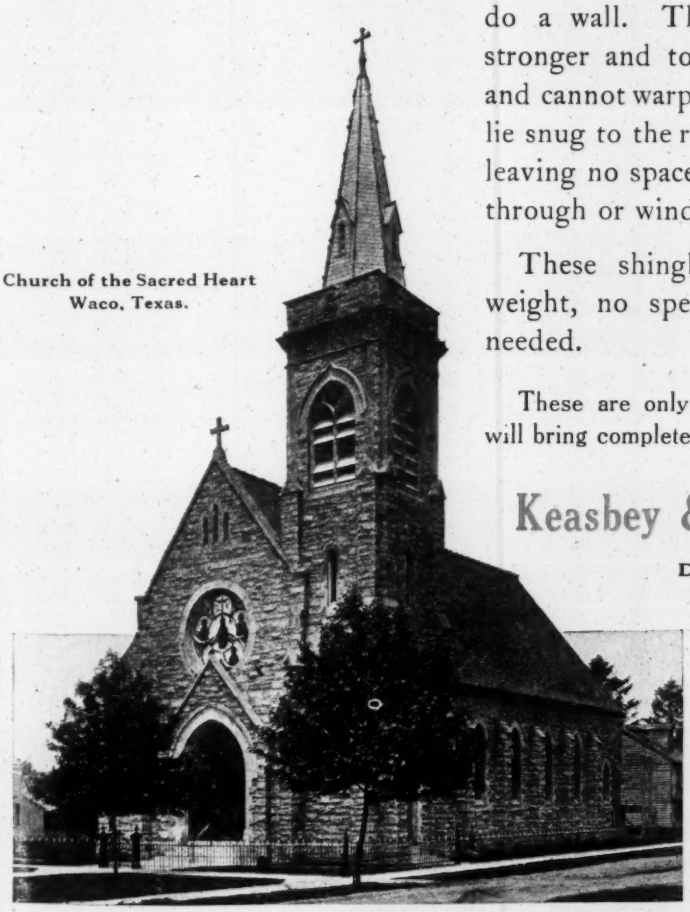
It is fire-proof. It is storm-proof. Weather and water-proof. It never grows shabby, but always appears as the day it was laid.

AMBLER
Asbestos Shingles

The Roof that is as Permanent as the Foundation

They are composed of cement and asbestos fibre, two indestructible materials. Each shingle is perfectly smooth and uniform. There are no air-holes. The asbestos fibre reinforces the cement as steel rods do a wall. They actually become stronger and tougher with exposure and cannot warp, curl or split. They lie snug to the roof and to each other, leaving no space for moisture to work through or winds to grip.

These shingles are of medium weight, no special sub-structure is needed.



Church of the Sacred Heart
Waco, Texas.

These are only skeleton facts; a postal will bring complete information.

Keasbey & Mattison Co.

Dept. C-2

Ambler, Pa.

U. S. A.

Offices in all Principal Cities of the United States.

The leading Church Towers everywhere are being supplied with **Bells**

from the

MENEELY BELL CO.

177 Broadway
New York City

TROY, N. Y.

RAMBUSCH DECORATING CO.

2 West 45th Street, New York City

Mural Painters, Designers and Ecclesiastical Decorators

Original Designs for each and every piece of work

The following are a few late examples of the 135 Churches we have decorated:

Cathedral of Erie, Rt. Rev. J. E. Fitzmaurice, D.D.. Erie, Pa.
Private Chapel of His Grace, Archbishop Prendergast, Philadelphia, Pa.
Church of the Immaculate Heart, Chester, Pa.
Holy Cross Church, Trenton, N. J.
St. Cecilia's Church, Brooklyn, N. Y.
St. James's Church, Binghamton, N. Y.
St. Edward's Church, Brooklyn, N. Y.
St. Matthew's Church, Brooklyn, N. Y.
St. Raphael's Church, New York, N. Y.
St. Agnes's Church, Cleveland, Ohio.

CONSIDER

these three things about any organ before you purchase:

1. The maker's experience and skill in organ building as shown by his organs that you may inspect.
2. The reputation of his product coming from those who have owned his organs *for some years.*
3. His responsibility for fulfillment of his contract in *spirit* as in letter.

The responsibility of the Estey Organ Company for its organs never ceases. Estimates and specifications upon request.

ESTEY ORGAN CO.
Brattleboro Vermont

Jenkins & Jenkins

Ecclesiastical Ware Service

Chalice No. 4003 Sterling Silver Gold Plated Height 9½ inches Price, $60

Sacred vessels, ornaments for the church and clergy made from your designs, or from original designs by Jenkins and Jenkins' Artists.

We are "specialists" in the making of altar vessels from contributed metals and jewels.

Write to-day for new "Art Catalog" of beautiful engravings and complete information.

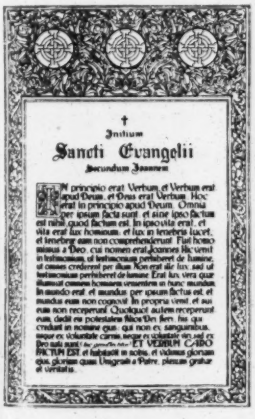
327 North Charles Street
BALTIMORE, MD.

HAS your church a set of illuminated Altar Cards? If not, write us at once. We will tell you how to secure a set of hand-illuminated Altar Cards on real sheep-skin in ecclesiastical colors and real gold, correct in text, at a very low price.

Handsomely hand-illuminated Altar Cards are seldom seen to-day except in libraries and museums. They are mostly merely memories of the golden days of ecclesiastical art as typified by the work of the monks and the nuns of more than five hundred years ago.

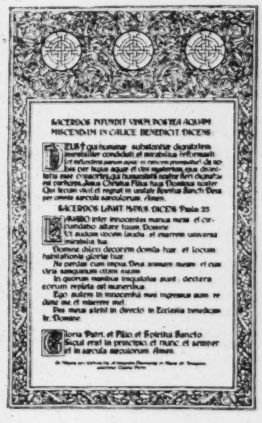
The One Thing Lacking for a Beautiful Altar

You are proud of your Church. Everything in it is of the best quality; your vestments, chalices, ciboria, missals and candlesticks all seem to fit your altar and harmonize with the beauty of your church. But how do your Altar Cards compare with your other fixtures? Altar Cards are still cheap lithographs, always seemingly out of place, many easily and truthfully to be classified as shoddy among the genuine things.



How Improve the Altar Cards

We have had prepared, at considerable expense, a very limited de-luxe edition of Altar Cards on real sheepskin; the text is lithographed to assure absolute correctness, but the ornamentation is hand-illuminated, every color being laid on and arranged with the same devotion as was shown in the Medieval scriptoriums. There is no shoddy appearance about these Altar Cards. They are done in a convent where the nuns themselves actually imitate the work of the ancient days. A set of these cards is an ornament to any altar. They fit it because they are beautiful, with the beauty of the religious ideal.



For full particulars and descriptive circular write

EXTENSION PRESS 1200 Brooks Building CHICAGO

FOLDING CHAIRS
CHURCH PEWS
SCHOOL DESKS

New & Used

Bought & Sold

Slightly Used

Chairs and Tables rented for Euchres Banquets, etc., at lowest prices

CHAIR EXCHANGE

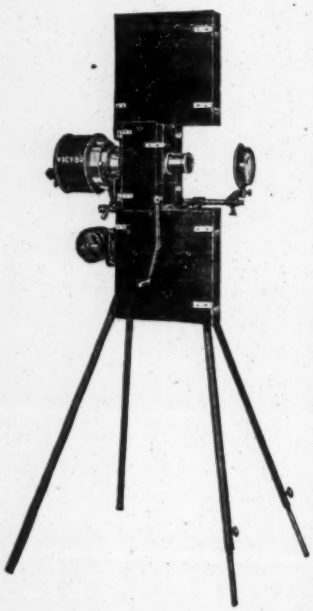
S. E. Corner Sixth and Vine Streets, Philadelphia, Pa.

The Reverend Clergy

Desirous of securing or recommending competent Organists, Teachers, Sextons, Housekeepers, etc., etc., are invited to use these columns. Terms, $2.00 a card space.

ORGANIST.—A young man who has had experience with male, mixed, and chancel choirs, and with the different classes of Church music, including the new Vatican Plain Chant, wishes to change his present position. Best references as to character and ability. Address "XYZ," care Ecclesiastical Review, Philadelphia.

Equip for Motion Pictures Now!



The Model 2 Victor Animatograph

(For standard motion-picture film and lantern slides)

is now known to be the universal picture projector of first quality. Rock-steady, flickerless, brilliant images, any size at any distance.

Portable, Simple, Safe, Economical.

Thoroughly guaranteed for all classes of service.

High-power incandescent lamp equipments now ready.

Write for information and trial terms.

Victor Animatograph Co., Inc.

178 Victor Bldg., Davenport, Iowa, U. S. A.

(Makers of the reliable Victor Portable Stereopticon.)

("Turning to HIM")

Is Christianity—Religion—a failure?

"It is our duty to kill as many Germans as possible." "We await the day of revenge." "I would sacrifice ten millions of lives." "God free Ireland and punish her enemies."—Press quotations of sermons and prayers by prominent clergymen in New York, England and elsewhere. But contrast all such tongue-souled utterances with the following from THE HELIOTROPIUM:

"Let the Universe be disturbed by tempests from every quarter, let armed battalions close in deadly fray, let fleets be crippled and destroyed by fleets, let the law courts ring with endless litigation, and still this is my chief business in life to conform myself entirely to the one and only Will of God."

THIS IS THE MOST MOMENTOUS LENTEN SEASON IN ALL THE CENTURIES—THE CHRISTIAN WORLD AT WAR; AND AS—

THE HELIOTROPIUM

("Turning to HIM")

By JEREMIAS DREXELIUS, S. J.

THE FAMOUS COURT PREACHER OF MUNICH

has comforted thousands of readers (Protestant and Catholic) so too will it solace and strengthen you and yours in all seasons—especially in affliction and bereavement. This peace-making work bears the imprimatur of His Eminence Cardinal Farley and the approval of a Belgian priest.

February 7, 1917.

THE HELIOTROPIUM is one of my favorite books, and one which I have often recommended to others. It gets down to the very root of spirituality—absolute submission to the Will of God. One may go to church frequently, may say many vocal prayers, may apparently be very pious, without understanding the real essence of religion. For such a one, this book is invaluable. It will introduce him or her into religious fundamentals. One who reads it carefully cannot fail to have his spiritual life deepened and purified.

REV. J. ELLIOT ROSS, C.S.P., Ph.D.

A "saintly" Jesuit of Sixteenth Street, said: "A copy of THE HELIOTROPIUM was given to me by a very poor young woman. I liked the work so much that I read it through—and use it for my meditations. I urge my penitents and others to read THE HELIOTROPIUM, for it is a book that makes saints."

MY DEAR GARRITY: February 5, 1917.

I have gone nearly through THE HELIOTROPIUM and I find it a most extraordinary book, one to thank God for. I do not know any book on the spiritual life more valuable. The one truth in it is, of course, a central fact in life, and the old Bavarian hammers at it, hammers at it after the skilled manner of the classic rhetorician, with an amplification worthy of Cicero, until he gets it into one's soul. The English, too, is worthy of the original text.

I find the man's name was Drechsel, which has been corrupted in America into Drexel—Drexelius is a mere Latinization. On Page 75 and Page 76 he mentions the Heliotrope, and this gives the key to the title. Read the book yourself slowly two or three times and it will correct your liver. It is worth any fifteen books of the so-called classics.

Yours sincerely,

(Signed) AUSTIN O'MALLEY.

H. G. WELLS, writing on the present appalling conditions, says:—"Men will have to look to another Power. They might very well *look to HIM now*—instead of looking across the Atlantic. They have but to look up and they will see HIM. And until they do look up and see HIM this world is no better than a rat-pit."

Price to any address in the world, $1.65

THE DEVIN-ADAIR COMPANY., Publishers, 437 Fifth Avenue New York, U. S. A.

Longmans' New Books

The Ancient Journey

By A. M. SHOLL, with an introduction by the REV. JOSEPH MCSORLEY, of the Paulist Fathers. *Crown*, 8*vo*. $1.00 *net*.

The "Ancient Journey" is the journey to God. In this little book the author endeavors to point out the provision made for the traveller by the Catholic Church.

The Three Hours' Agony of Our Lord Jesus Christ

By the REV. PETER GUILDAY, of the Catholic University of America, Washington, D. C., Author of the "English Catholic Refugees on the Continent, 1558–1795." 12*mo*. $0.75 *net*.

These Sermons were originally given at the Church of Our Lady of Lourdes, New York, on Good Friday, 1916. They are now printed in the hope that they may prove welcome to that larger audience of devout people who gather in increasing numbers year by year for the Good Friday Devotion.

Good Friday to Easter Sunday

By the REV. ROBERT KANE, S.J., Author of "The Sermon of the Sea, and Other Studies," "From Fetters to Freedom," "The Plain Gold Ring," etc. *Crown* 8*vo*. $1.00 *net*.
[*Second Impression*

"Seven sermons of surpassing eloquence and beauty, on the Seven Last Words of the Redeemer, together with a touching discourse on Our Lady of Dolors and a sermon on Easter Day and on the Assumption. The book will carry balm to many bleeding hearts. We strongly recommend it to our readers."—*Madonna*.

Lent and Holy Week. Chapters on Catholic Observance and Ritual

By HERBERT THURSTON, S.J. Illustrated. *Crown* 8*vo*. $2.00 *net*. [*Second impression*

The History of Mother Seton's Daughters, The Sisters of Charity of Cincinnati, Ohio, 1809-1917

By Sister MARY AGNES MCCANN, M.A., of the Catholic University of America. With a Preface by the REV. PETER GUILDAY, Ph.D. With Portraits and facsimile letters. 8*vo*. *Volumes I and II just ready*. $5.00 *net*.

"The two splendid volumes are a fitting casement of a most interesting and edifying biography of Mother Seton, and an instructive history of the Sisters of Charity within the Archdiocese of Cincinnati from 1809 to 1917."—*The Ecclesiastical Review*.]

"It is an admirable book, admirably produced."—*Rosary Magazine*.

Life of the Venerable Louise de Marillac (Mademoiselle Le Gras): Foundress of the Company of Sisters of Charity of St. Vincent de Paul

By ALICE LADY LOVAT. With Preface by the Rev. BERNARD VAUGHAN, S.J. 8*vo*. $3.50 *net*.

This is the only Life of the Venerable Louise de Marillac that has been written in the English language. The author has availed herself largely of the material contained in the works of the former French biographers.

LONGMANS, GREEN & CO.
Fourth Avenue and 30th Street, NEW YORK

All grades of

Tennessee Marble

The Best Material obtainable for

Stair Treads
Floors
Showers
Toilets, and
Wainscoting

Non-Absorbent, will not Stain, Durable, Beautiful

Write for Samples

Send plans so we can quote you our price

Appalachian Marble Co.

Knoxville, Tenn.

Quality **Service**

POPEL-GILLER CO

Founded 1861

PROPRIETORS "ROSE BRAND" ALTAR AND TABLE WINES

For Sacramental Use

GROWERS, IMPORTERS AND WHOLESALE WINE MERCHANTS

WARSAW, ILLINOIS

DRY ALTAR WINES

	Per gal. In bbls.	12 bots.	50 bots
CONCORD (Somewhat dry—tenderly sour)	$0.65	$3.50	$10.50
SAUTERNE (Tenderly sour)	1.25	5.00	16.00
DELAWARE (Sour, like Burgundy)	1.05	4.50	14.50
CATAWBA (Sourly)	.95	4.00	13.50
ELVIRA (Very light and sourly)	.85	3.75	12.50
RIESLING (Sourly, not so tart as Catawba)	.85	3.75	12.50
RHINE WINE (Sourly, imported from Germany)	2.50	8.50	30.00

SWEET ALTAR WINES

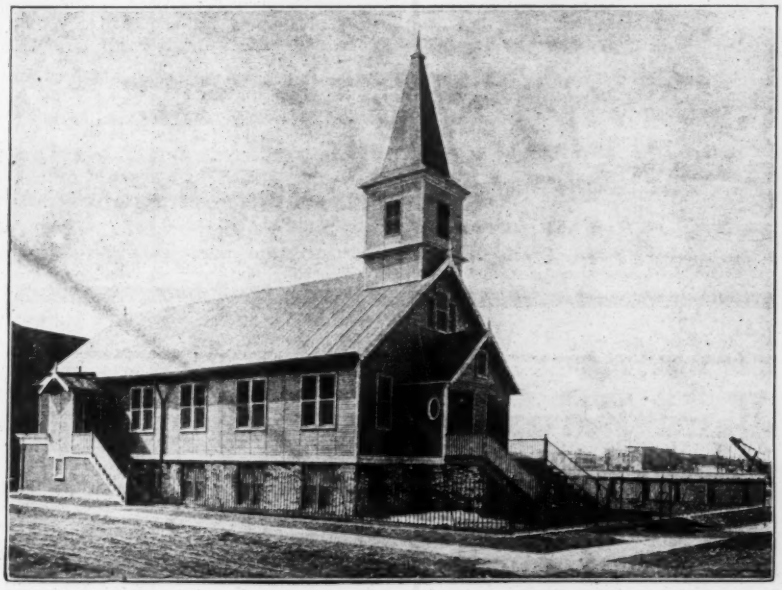
CHATEAU LA ROSE (Not tart, a trifle sweet)	1.25	5.00	16.00
GOLDEN CHASSELAS (Sweet tinge)	1.15	4.75	15.00
CHABLIS SUPERIOR (Acme of perfection)	1.05	4.50	14.50
CHATEAU YQUEM (Banquet Wine)	1.00	4.00	13.50
FONTAINEBLEAU (Sweet)	1.15	4.75	15.00
VINUM ALTARIS (Imported from Spain trifle sweet)	2.25	7.00	26.00

Recommendations on request. Kindly ask for Price List.

THE DUCKER

Standard Sectional Buildings

As substantial as any permanent frame structure when erected



"A CHURCH BUILT UPON A ROCK"

Specifications Prove all We Claim

WE SPECIALIZE IN

Church, School and Hospital Construction

DUCKER COMPANY OF NEW YORK

277 Broadway, NEW YORK CITY

Phone: Worth 2980 **Factory: SUFFOLK, VA.**

Church activities, Sunday School classes and entertainment, Missionary meetings, lectures—all the social and semi-social work of a Parish can be enlivened by the

Bausch and Lomb Balopticon

THE PERFECT STEREOPTICON

All models of this superior projection lantern—whether for lantern slides, for the direct projection of opaque objects (maps, photos, post cards, etc.) or combined models—show the optical accuracy and mechanical excellence that characterize all Bausch & Lomb products.

The illumination of the Balopticon has taken a great forward step with our adaptation of the gas-filled Mazda lamp. This gives brilliant lighting on less current than the old-style arc, and is automatic.

Balopticons for slides alone, **$25** up; for opaque objects, **$35** up; Combined Models, **$45** up.

Our interesting booklets give full details and prices.

Bausch & Lomb Optical Co.

516 St. Paul Street, Rochester, N. Y.

NEW YORK WASHINGTON CHICAGO SAN FRANCISCO

Leading American Makers of Microscopes, Projection Lanterns (Balopticons), Photographic and Ophthalmic Lenses, Stereo-Prism Binoculars, and other High-Grade Optical Products.

Holland Furnaces Make Warm Friends

ASK ANY OWNER

The Heart of any Building is the Heating Plant

THIS SHOULD BE THE BEST

A HOLLAND FURNACE

Installed and guaranteed by us
The World's Largest Installers of Furnaces

Holland Furnace Company

Main Office: Holland, Michigan

Factories: Holland, Michigan and Cedar Rapids, Iowa

A NEW INFLUENCE

In Scholarship as well as Religion

A writer in the January number of the Ecclesiastical Review said:

"The 'spare time' of a Jesuit and some Catholic University professors gave the English-speaking world that gigantic treasure house, THE CATHOLIC ENCYCLOPEDIA; and the writer knows for certain that there is a proffered reward, spiritual and financial, ready for any priest in his spare time who will go on the platform in his own City or country districts and call the attention of the people to the benefits accruing from the purchase of same Encyclopedia."

CAN ANY PRIEST, Parish, High School or Academy afford to be without a set of The Catholic Encyclopedia?

***Supervisors and Superintendents of Parish Schools testify that* "The Catholic Encyclopedia is the true teacher's constant auxiliary. It is the one indispensable text-book of the modern Catholic class-room."**

The publishers have manufactured two large editions of the Catholic Encyclopedia, printed on Light Weight paper, in Cloth and Half Leather binding at *extraordinarily low prices*.

This printed and bound stock is now being rapidly disposed of; the preparation for printing and binding of a new edition clearly indicates, on account of the increased cost of materials and labor, prices *must be advanced not less than 20%*.

Why not order now a set of the present edition of the Encyclopedia for your study, parish, high school or academy? Soon it will be too late to obtain the present prices and terms.

Send for full illustrated booklet, prices and terms of the new Light Weight Paper editions of The Catholic Encyclopedia.

The Encyclopedia Press, Inc.

23 East Forty-first Street NEW YORK

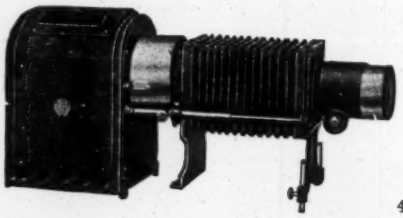
Write for free copy of Courses of Reading on LUTHER and LUTHERANISM taken from The Catholic Encyclopedia.

"McIntosh Lanterns are Honest Lanterns"

Easter

and all it stands for—and what precedes it—all the joyful significance of the Resurrection, all the inspiration of spring, can be shown by pictures projected from lantern slides.

The best lantern to project them is the sturdy Automatic (shown below). Lanterns $25.00 up; 160,000 slides for sale or rent.



40

McINTOSH STEREOPTICON COMPANY

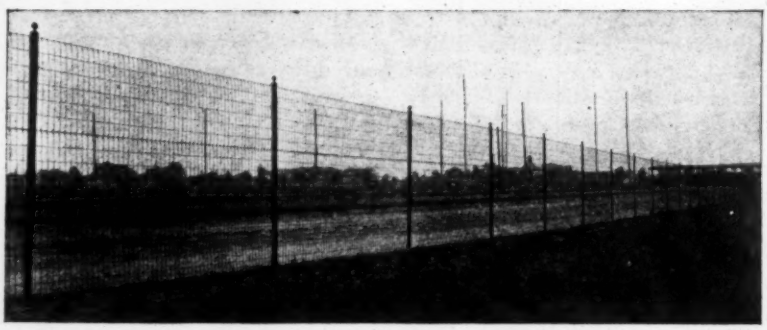
433 Atlas Block **CHICAGO ILL.**

J. H. DOWNS

39 Cortlandt Street
NEW YORK CITY

Specialist in Church and Institution Work

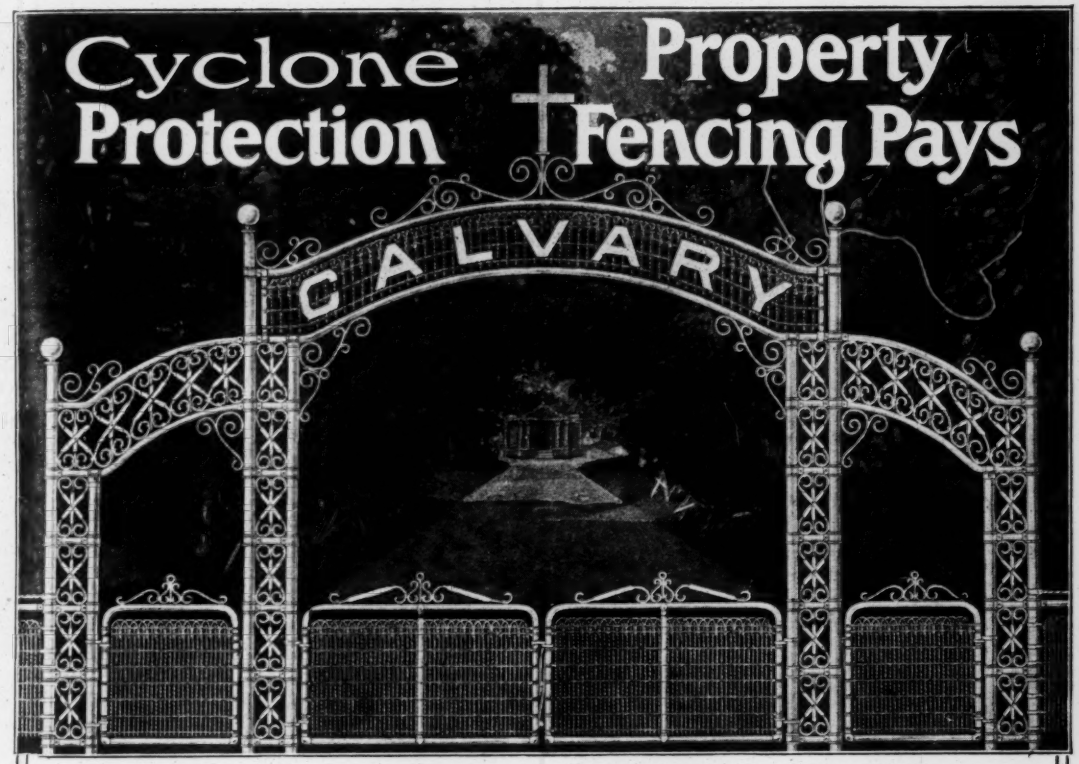
Wire Fences for Every Purpose



Catholic References **Work Performed Anywhere**

I have prepared a catalogue for your benefit and instruction and it shows the various types of Fences and their adaptability to your needs.

I would be pleased to send you a copy.



THE FENCE SURROUNDING THE CEMETERY

and the entrance to the sacred ground should constitute a "community monument." This should harmonize with the beautiful individual tributes to loved ones within the enclosure.

CYCLONE PROPERTY PROTECTION FENCING

is the unanimous choice of those in charge of cemeteries, church grounds, school grounds, parks, etc., because of its appropriateness and because it affords maximum, economical and permanent protection.

WE SPECIALIZE ON ENTRANCE ARCHES

and build them in various artistic designs of the most durable materials. We guarantee them to satisfy. Uprights are of heavy tubular steel—scroll work of heavy wrought iron securely riveted. All heavily galvanized or painted.

Our engineering department will advise and co-operate with those in charge of cemeteries, church or school grounds, free of cost.

Special Prices for Churches, Cemeteries, and Charitable Institutions

Large illustrated catalog sent on request.

CYCLONE FENCE COMPANY

WAUKEGAN Dept. 146 **ILLINOIS**

Artists' Materials
Drawing and School Supplies

F.W. & Co.'s Oil and Water Colors
In tubes, half pans, and cakes

F. Weber & Co.'s Water-proof India Inks
Black and Nine Colors

"Sphinx" Superior Crayola

"FABRIANO" Hand-made Water Color and Drawing Papers

School Drawing Papers, Drawing Instruments, Boards, Tables

Equipment of Art and Drawing Rooms a Specialty

French Pen Painting Outfits and Materials

Catalogue on request

F. WEBER & CO.

Manufacturers and Importers
Artists' Materials and Drawing Supplies
1125 Chestnut St., Philadelphia, Pa.
Branch Houses: St. Louis, Mo., Baltimore, Md.

THE
Spencer Steel "Orgoblo"

Was the only Organ Blower to receive the
"MEDAL OF HONOR"
the highest award in organ blowing

It is the result of twenty years' continuous development in organ-blowing apparatus. Over 10,000 equipments in use in the United States alone.

The Organ Power Co.

Hartford, Connecticut
(Also winners of the Gold Medal at the Jamestown Exposition.)
618 Capitol Ave., Cor. Laure
Telephone, Char. 3662.

The Josephinum Church Furniture Co.

Exclusive Designers and Builders of

CHURCH FURNITURE

Altars, Pews, Pulpits, Confessionals, Etc.

Write for Designs and Pew Catalog.

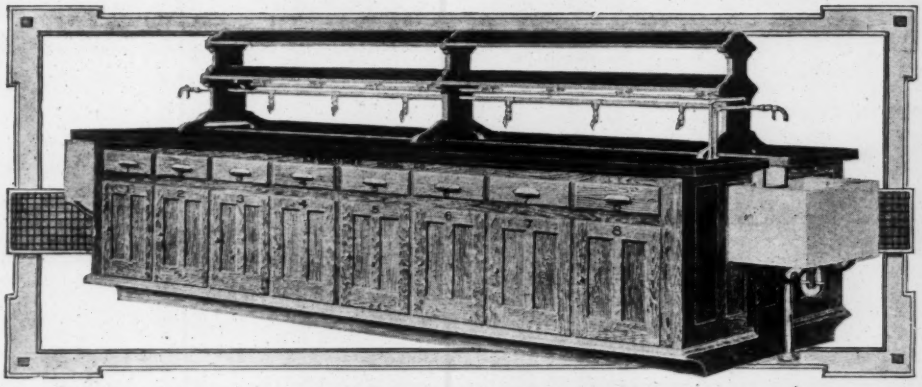
Office and Studio — COLUMBUS, OHIO

Brun & Chaix

Have been producing and distributing

Absolutely Pure Altar Wines

For Sacramental Purposes
DIRECT TO THE CLERGY SINCE 1877.
Over 4000 Reverend Clergy and Religious throughout the United States, Hawaiian Islands, Philippine Islands, Alaska and Canada are now using our Altar Wines with the greatest satisfaction.
J. A. O. COVICK, Manager
Endorsed by the Most Reverend Archbishop of San Francisco.
Offices: 216 Pine St. San Francisco, Cal.
Correspondence Solicited
Cellars: Oakville, Napa County, Cal.



"Practical Design with Esthetic Beauty"

Rev. Benedict B. Villiger, O.S.B., in charge of the Department of Physical Science, Conception Abbey, Conception, Mo., thus succinctly defines, we believe, true art. He writes:

> "The Laboratory equipment which we procured from you early this year has met all our expectations. We find it in every particular possessing the characteristically good 'Kewaunee' qualities. The material used in the construction and the workmanship can scarcely be surpassed; and I think you can be congratulated upon your success in combining practical design with esthetic beauty. The laboratory desks, table-tops, convenient fixtures and wall sinks have drawn from visitors frequent expressions of satisfaction and admiration. In short, we congratulate ourselves that when there was a question of furnishing the laboratories, we had the good fortune to meet representatives of the Kewaunee Mfg. Co."

May we send you the new Kewaunee Book? It will help you determine, when the time comes, what will best serve your needs.

Kewaunee Mfg. Co.

LABORATORY FURNITURE EXPERTS

KEWAUNEE, WIS.

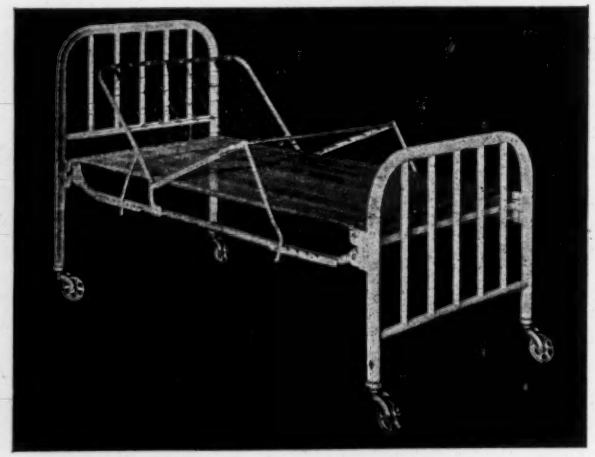
New York Office: 70 Fifth Ave. New York City

Telephone, Chelsea 3909

Chicago Office and Display, 460 East Ohio St., Chicago, Ill.

The Bernstein "Easy Detachable" Three-Piece Bed

The Ideal Institution Bed



Devised by the maker and on the market for twenty years.

Has proved the strongest, most rigid, most practical bed yet devised.

Tens of thousands of Bernstein patented beds in use with the various departments of the U. S. Government.

No. 5191. Private Room Bed.

The illustration shows a private-room bed with the Bernstein-Fowler attachment (patented) and the easy rolling Bernstein five-inch rubber-tired wheels attached to extension stems. Many other designs to meet individual requirements.

Steel Hospital Furniture, Beds, and Bedding Sterilizers.

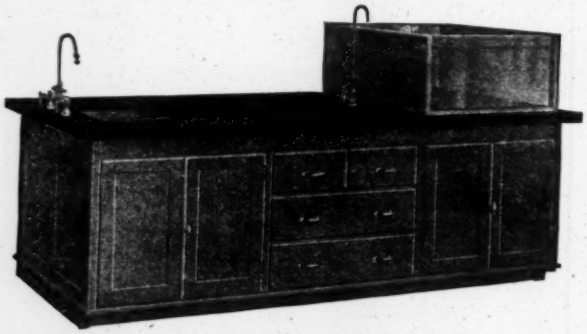
Bernstein MANUFACTURING COMPANY

Third and Allegheny Ave.
PHILADELPHIA, PA.

The Name "GRAND RAPIDS"

ON YOUR

SCHOOL EQUIPMENT



Means the highest standard in Furniture construction. A quality of material assembled by experienced cabinet and machine men unequaled anywhere.

In selecting your

Parish School Equipment

use "*Grand Rapids*" as a standard.

A Complete line of equipments for all departments in

Chemistry, Domestic Science, Millinery, Physics, Manual Training, Mechanical Drawing, Botany, Sewing.

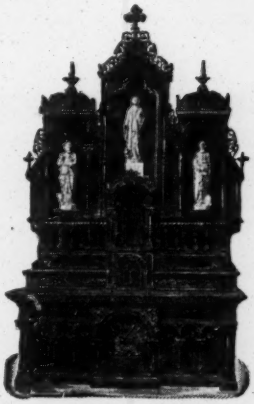
Write for our Catalogs. Ask for our service in laying out your rooms.

Grand Rapids School Equipment Co.

1581 Front Avenue, North **GRAND RAPIDS, MICHIGAN**

AMERICAN SEATING COMPANY

PEWS



ALTARS

CHAIRS

Sanctuary Furniture

Vestment Cases

Every Approved Style of Class-room Seating

Combination Desks
Separate Desks and
Separate Chairs
Commercial Desks
Movable Chair Desks
Single Pedestal Desks

Tablet-Arm Pedestal Chairs
Tablet-Arm Opera Chairs
Auditorium (Opera) Chairs
Movable Assembly Chairs
Folding Chairs

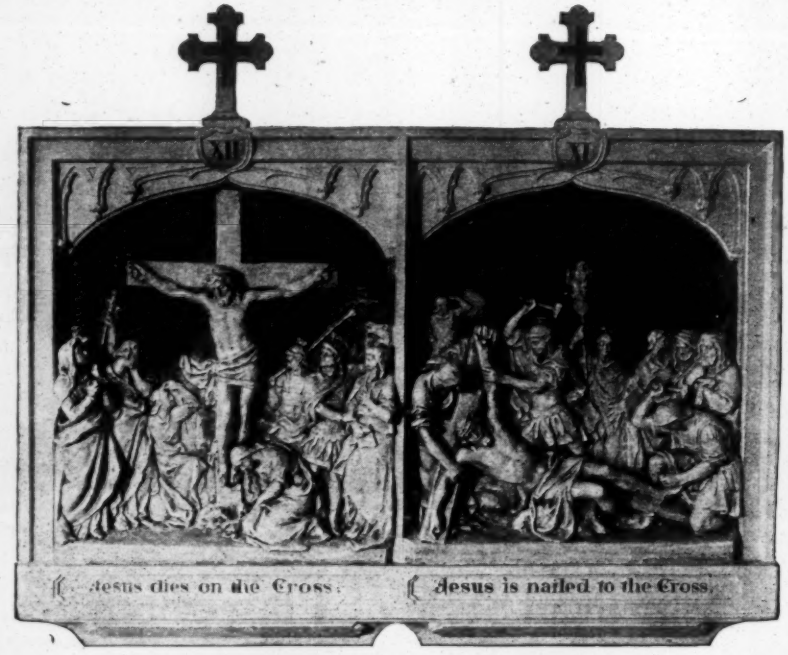
American Tubular Steel Combination Desk

Incomparably artistic
Hygienic—Sanitary
Unbreakable } guaranteed
Noiseless } unconditionally

For prompt attention address the

General Offices: 1026 Lytton Building, Chicago, Illinois

Stations of the Cross



Designed and Sculptured in Groups of two and three for Church of Our Saviour, New York City.

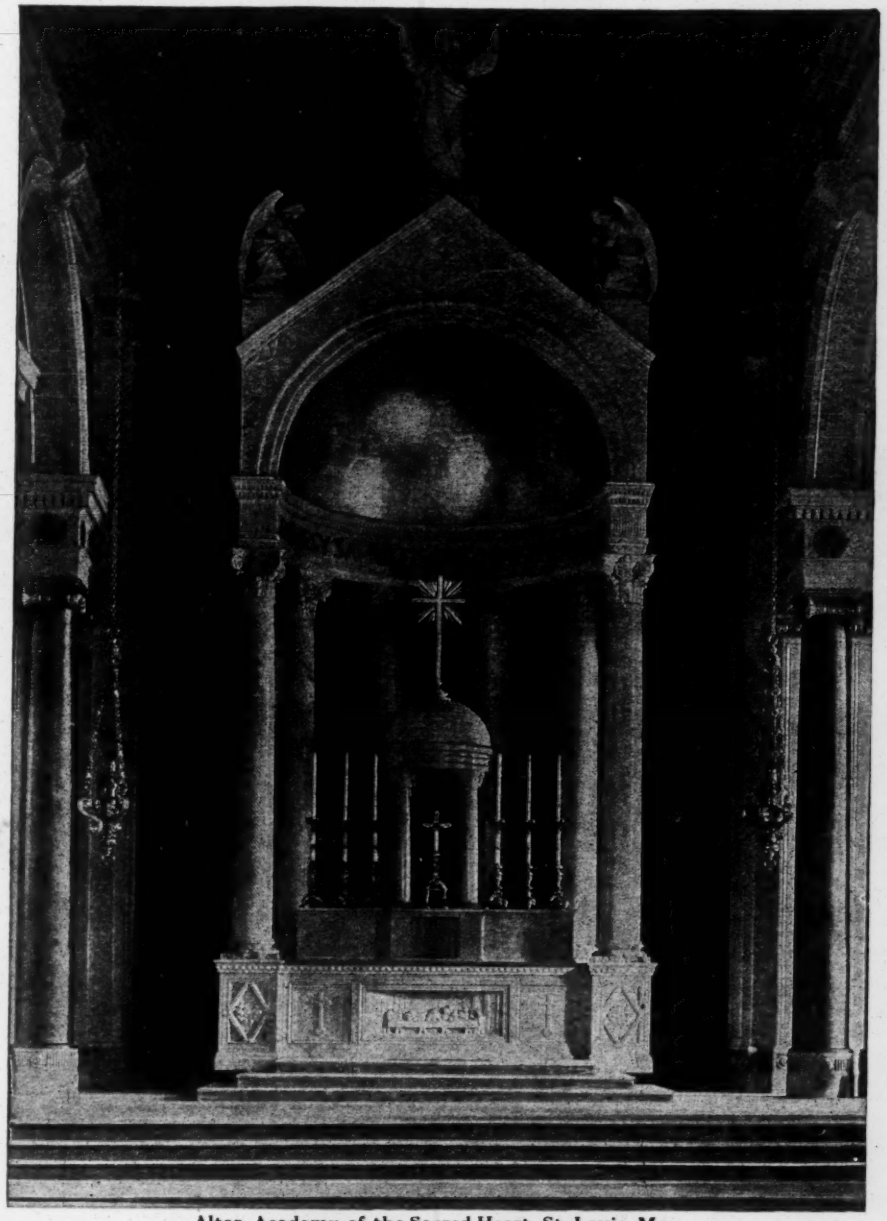
Stations designed, modeled and reproduced in "Simico"—the most improved and only re-inforced composition—exclusively controlled by the

BERNARDINI STATUARY CO.

Studios: 26-28 Barclay Street **NEW YORK, N. Y.**

A BEAUTIFUL ALTAR

in a combination of Marble, Scagliola and Rigalico



Altar, Academy of the Sacred Heart, St. Louis, Mo.
Designed by Hellmuth & Hellmuth, Architects.

Let us figure with you for Fine Work

DAPRATO STATUARY COMPANY

762-770 W. Adams St., CHICAGO, ILL. 51 Barclay St., NEW YORK, N. Y.

J. E. Caldwell & Company

Philadelphia

are prepared to design
and execute orders for

Episcopal Rings, Pectoral
Crosses, and Croziers

Inquiries for Candelabra, Vases and
other ecclesiastical bronzes are invited

Crucifixes and ornaments in precious
and baser metals are offered

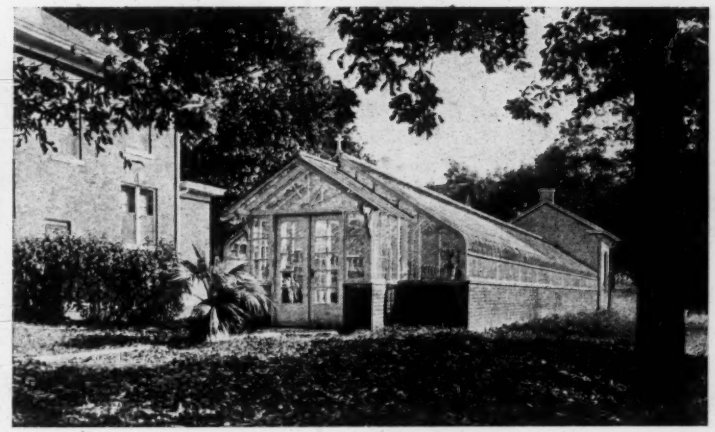
Let Us Help You Decide

IF you are undecided as to the appointing of an executor and trustee under will, call on or write to our officers and let them explain our facilities for handling estates.

The appointment of an executor and trustee is a very important matter and ought not be postponed. The safety and interests of your heirs require that you make a wise appointment, and prudence requires that you do it *now*.

Our booklet, "Let's Choose Executors and Talk of Wills," contains much valuable information for will makers.

BANKERS TRUST COMPANY
16 Wall Street **New York**
Resources over $250,000,000



Catholic Cemetery Association Greenhouse at Fort Wayne, Ind.

THIS house has a complete steel frame. At every point where feasible, wood has been eliminated. Where wood was used, only the best of carefully selected sap-free cypress was employed.

The benches are all iron frame.

The boiler is one specially designed to do economical greenhouse heating.

In every particular, this house stands for the best our sixty years of experience can produce. It is our construction of everlasting lastingness.

Located as it is, along the main drive, near the Superintendent's cottage, its attractive design is the remark of many.

The greenhouse at St. Mary's Cemetery, Washington, D. C., was also designed and erected by us.

We will gladly refer you to a large number of Catholic Institutions whom we have been privileged to serve in this country.

Our catalog you are welcome to. At your suggestion, one of our representatives will gladly call.

Lord & Burnham Co.

Greenhouse Designers and Manufacturers

NEW YORK 42d St. Bldg.	CHICAGO Continental & Commercial Bank Bldg	PHILADELPHIA Widener Bldg.
BOSTON Tremont Bldg.	ROCHESTER Granite Bldg.	CLEVELAND Swetland Bldg.
DETROIT Penobscot Bldg.	TORONTO Royal Bank Bldg.	MONTREAL Transportation Bldg.

FACTORIES: Irvington, N. Y. Des Plaines, Ill. St. Catharines, Ont., Canada

Office of Holy Week

Containing a Complete Explanation of the Ceremonies and Mysteries

Revised Edition for Use of the Laity

Cloth, - - - - - 50 cents
French Seal, red or gilt edges, $1.25
French Calf, red or gilt edges, 1.25

Holy Week — Round Notes

With Chants in Modern Notation

Cloth, - - 50 cents, net

JOHN MURPHY COMPANY

PUBLISHERS

BALTIMORE, MARYLAND

SIXTEENTH THOUSAND!!!

The number of copies already in circulation of this little pamphlet is the best testimonial of its value and popularity.

Address on the

Administration of Baptism

delivered before the Guild of SS. Luke, Cosmas and Damian composed of Catholic Physicians of the Diocese of Philadelphia

By the

REV. A. J. SCHULTE

Professor of Liturgy and Latin in St. Charles's Seminary, Overbrook, Pennsylvania

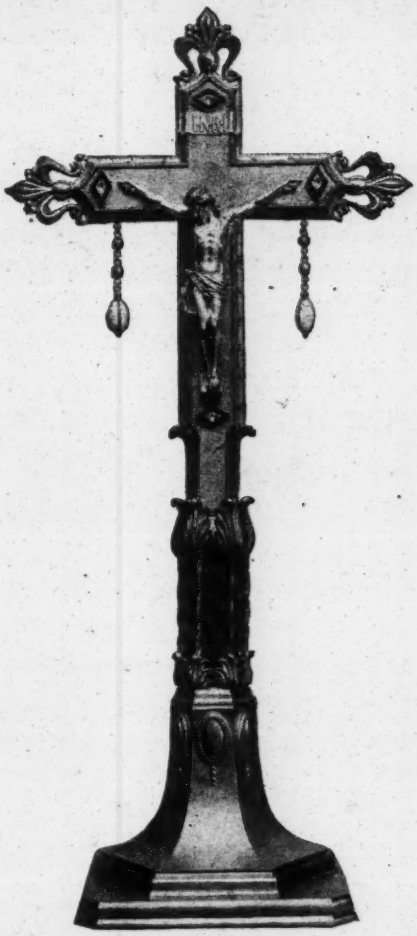
It would be well to see that a copy is in the hands of

Every Physician in Your Parish and Every Nurse, Catholic or Non-Catholic

It is a succinct and compendious résumé of what eminent authors have said upon the subject.

10 cents a copy. Twelve copies, $1.00.

Address: The Rev. A. J. Schulte, St. Charles's Seminary, Overbrook, Pa., or this office.



BRONZE CRUCIFIX
MADE FOR THE CHAPEL OF THE BLESSED SACRAMENT
CATHEDRAL OF ST. LOUIS, MO.

Barnett, Haynes & Barnett, Architects
By Authority of the Most Reverend John J. Glennon

The Mosaic and Marble work, furnished by The Gorham Company for the Chapel of the Blessed Sacrament has been pronounced by competent judges a distinct achievement in Ecclesiastical Art, conceived and executed in the light of sound design and consummate craftsmanship; it compares favorably with similar work executed in any part of the world.

All those interested in work of similar character, executed with strict fidelity to ecclesiastical tradition and controlled by consistent churchly precedent, should communicate with The Gorham Company, Fifth Avenue at 36th St., New York City.

"In the REVIEW advertisements, which are fresh each month, there is much of personal interest and of news value to subscribers. Many of the advertisers send a change of picture and of copy for each issue, and the illustrations show the improvement that is being constantly made in ecclesiastical designing and furnishing. More and more, priests are coming to recognize this feature of the magazine, and it is gratifying to know that, when they have occasion to order from the houses that address them through the REVIEW, they say that they saw the advertisement in THE ECCLESIASTICAL REVIEW."

TABERNACLE DOOR
Made of Bronze
for Altar, St. Mary's Church
Milford, Conn.

THE

W. J. Feeley Co.

10 East 50th St.
New York, N. Y.

169 S. Angell St.
Providence, R. I.

Kenedy's New Publications

THE

Holy Hour in Gethsemane

Meditations on the Anima Christi

By FRANCIS P. DONNELLY, S.J.

Readings and Programme for the Holy Hour. Cloth binding, 16mo., 212 pages. Price, 75 cents net.

Dark Rosaleen

By M. E. FRANCIS

A powerful story of the social and religious forces in Ireland to-day. The **best** Irish novel in many years. Cloth binding, large 12mo., colored jacket. Price, $1.35 net.

The Sinn Fein Movement and the Irish Rebellion of 1916

By FRANCIS P. JONES

Introduction by Hon. JOHN W. GOFF

The complete and authoritative history of this important period in Ireland's political advancement. Cloth binding, crown octavo, 500 pages. Price, $2.00 net.

The Will to Win

Addressed to American Boys and Girls

By E. BOYD BARRETT, S.J., Ph.D.

Author of Strength of Will and How to Develop It

Attractively bound in board cover with jacket, 96 pages, 16mo Price, 50 cents net.

For Sale at all Catholic Book Stores

P. J. KENEDY & SONS

44 Barclay Street, New York